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ART. I. *Christian colonies to eastern Asia: the character and object of such colonies; with remarks on the influence which they will exert on the social, intellectual, and moral, condition of those among whom they are established.*

YEARS have elapsed since the subject of Christian colonies to the east first presented itself to our consideration; and having repeatedly examined and reëxamined it, their desirableness and feasibility have continually become more and more evident. The subject of colonization is not new; from very remote times, and for very different purposes, there have often been those who have left their native country, and become permanent residents in another. Indeed, since the day when God bade Noah go forth with his family to replenish the earth, the number of colonies has been almost innumerable; and they have sometimes involved great interests, and produced mighty changes in the character and destiny of nations. Usually, the results of such undertakings have varied according to the objects had in view, and the character and resources of the persons embarked in them. They have generally been projected either for the purposes of individual emolument, or national aggrandizement. Colonies have been established for the purposes of agriculture, commerce, &c., the products of which have usually reverted to the individuals with whom they originated. Others have been formed in order to obtain a livelihood, either for the industrious or for the vicious poor. Of this latter description are those which have been composed of paupers and convicts. There have also been Christian colonies undertaken in order to secure the rights of conscience, and to improve the condition of the emigrants. But the enterprise on which we now propose to remark, and to which we are anxious to direct the attention of our readers, and, if possible, that of all Christendom, is of somewhat different character from any hitherto undertaken,—having in view

as its grand leading object not so much the immediate benefit of the colonists themselves, as that of the people among whom they go to reside.

It has sometimes been objected to individuals and to societies, engaged in promulgating the gospel at home and abroad, that they have been too exclusively confined to the business of giving merely religious instruction, of occupying an undue portion of their time and resources in inculcating the plain precepts of the Bible. It has been urged that more attention to the temporal interests of the uncivilized is requisite; and that the examples of good men, and of the benevolent effects of our holy religion on society, should be greatly multiplied. However we may differ from those who cherish such views, and without having the least desire to see less of "instruction pure, and doctrine uncorrupt," we would urge to the very uttermost, the adoption and vigorous execution of all ways and means which genius can devise, and justice approve, to increase the number and extend the influence of good examples. In this opinion we know that we are not alone. It is an opinion fast gaining currency and becoming identified with the spirit of the age. We have now before us, the recorded testimony of not a few individuals of various pursuits and professions, situated in different parts of India and the Indian Archipelago, all approving and urging the establishment of Christian colonies in the east.

Hitherto great efforts have been made to prevent emigration to India, and to the adjacent islands. The tone of feeling which has been cherished on this subject is pretty fully expressed in the following extract remonstrating with the right honorable George Canning for having allowed certain persons to resort to India, to whom the "honorable court" had refused permission. It is dated, February 27th, 1818.

"From the year 1764 down to the last renewal of the Company's charter in 1813, there has been but one opinion among the many eminently distinguished persons who, in the course of that period, have acted a prominent part, either in conducting the local administration in India, or in superintending and directing the Company's affairs at home, concerning the policy of allowing Europeans (not in the king's or Company's service,) in any considerable number, to resort to and settle in India. Not only has India never been considered and administered as a British colony, but the system applicable to this species of dependency has always, and justly, been regarded as singularly ill adapted to a country, rich, populous, and powerful in itself, and the inhabitants of which are so dissimilar from Europeans in their customs and manners, in their social institutions and religious belief, that any general and strict amalgamation of their respective opinions and habits can never be expected." *Friend of India*, vol. 1, page 3. "But it must not be forgotten," said Mr. Canning in his rejoinder, "that all these arguments and authorities against laying open India to the influx of uncovenanted Europeans were manifestly and notoriously brought forward to prevent the opening of

the trade. Parliament, not in consonance to these arguments and authorities, but in spite of them, determined to adopt the measure."

In a similar tone, the present acting governor-general of British India, sir Charles Metcalfe, gave his opinion in 1829. Speaking with reference to the tenure of lands he said: "I have long lamented that our countrymen in India are excluded from the possession of land, and other ordinary rights of peaceable subjects. I believe that the existence of these restrictions impedes the prosperity of our Indian empire, and of course that their removal would tend to promote it. I am also of opinion that their abolition is necessary for that progressive increase of revenue, without which our income cannot keep pace with the continually increasing expense of our establishments. I am further convinced that our possession of India must always be precarious, unless we take root by having an influential portion of the population attached to our government by common interests and sympathies. Every measure, therefore, which is calculated to facilitate the settlement of our countrymen in India, and to remove the obstructions by which it is impeded, must, I conceive, conduce to the stability of our rule, and to the welfare of the people subject to our dominion."

By an enactment of the British legislature, from and after the 22d of April, 1834, Europeans were permitted to purchase lands in certain districts of India without the permission of the governor-general in council. But the local government it would seem, is disposed to proceed still farther; for on the 25th of last May, the following proposed act was read in council, viz:

1. "Be it enacted, That after the —— day of ———, it shall be lawful for any person, of whatever nation, to acquire and hold in perpetuity, or for any term of years, property in land, or in any emoluments issuing out of land, in any part of the territories of the East India Company.

2. "And be it enacted, That all rules which prescribe the manner in which such property as is aforesaid, may now be acquired and held by natives of the said territories, shall extend to all persons who shall, under the authority of this act, acquire or hold such property.

"Ordered, that the draft now read, be published for general information.

"Ordered, that the said draft be reconsidered at the first meeting of the legislative council of India after the first day of August next.

"W. H. Macnaghten,
Sec. to the Gov't. of India."

Thus then, if we rightly understand this act, and should it be adopted, as we doubt not it will be, after the 1st ultimo (August, 1835), every barrier to the free emigration of Europeans to all parts of British India, and to the acquisition of property of any kind, will be removed. All apprehension lest the free influx of foreigners should disgust the natives, interfere with their prejudices, and encumber the wheels of government, seems to have ceased; and the

head of the government himself expresses his fears, not that too many, but that too few Europeans will be indueed to resort to India. It would be difficult to find in any age or country an example of so rapid a change, as that which we have noticed in the opinions and practice of the ruling authorities of British India. 'History affords no instance of so long a perseveranee in a line of conduet fundamentally opposed to the practice of all governments, and inimical to national interests as that formerly pursued. It will be difficult for posterity to eredit the fact, that India was actually governed, from the year 1765 to 1835, on the preposterous prineiple of excluding every European from all permanent connection with the soil. If at an earlier period the resort of Europeans had been encouraged, we shonld have witnessed a far different scene from that whieh the country now presents. The eye would be refreshed by beholding the seats of European gentry; the country would have been more extensively interseeted with roads; improved methods of tillage would have been introduced; every natural advantage of soil and elimate would have been improved, and converted into an element of national prosperity; nor should we have been obliged to witness the fact, that from an empire so vast in extent, so rich in all the gifts of nature, the exports to England are confined to one or two staple productions.'

With these few preliminaries, we proceed to specify briefly the character and object of Christian colonies, and to remark on the influence which they will exert on the intellectual, social, and moral, condition of those among whom they are established. The character of such colonies should be of the most excellent kind. Consequently, those who compose them should be intelligent, temperate, frugal, enterprising, discreet, and virtuous; possessing a good share of common sense, and presenting a living exhibition of all the graces and ornaments of Christianity. They should be those who, for the sake of promoting the welfare of others, ean practice great self-denial. They should be persons of known integrity and abilities; not visionaries or enthusiasts, but men of sober ealculation, who know how to count the cost of an undertaking, and who, whatever may be their occupation or profession, can 'act well their part.' They should be such, and only such, as love to do good; and for the sake of benefiting strangers,—the poor, the sick, the ignorant, the half-civilized, and such like,—will joyfully sacrifice their own ease, comforts, and gains. The object of the colonies could never be effected to its full extent, unless the colonists possessed sterling character; for, so far as human agency is concerned, their success will depend entirely on the character and conduet of the colonists themselves.

The object of the colonies of which we speak is in the most proper sense of the term philanthropic. It is to unite example to instruction in all the ordinary duties and departments of life—private, social, public, and religious. The object is to give models of society, patterns after whieh other eommunities may be formed. In that part of the eastern world to which we wish now particularly to

direct attention, the Indian Archipelago, native society is everywhere in ruins. With but few exceptions, both rulers and subjects are ignorant and wicked in the extreme. Idleness, falsehood, robberies, piracies, and murders, prevail throughout all those vast and beautiful islands. And, what is deeply to be deplored, those Christians, so called, who first appeared among them were very often bad men: men who made gold their idol, and to obtain it sacrificed truth, justice, and almost everything else. And some of those who have resorted to those places in more recent times, have likewise failed to be just and honorable in their dealings, or upright and correct in their deportment. Yet under all these disadvantages, Christians are held in comparatively high esteem. And were they, as colonists should be without exception, men of excellent character, they would gain much more respect; and their influence would be far more extensive and salutary. The object of the colonists, then, is to take the lead in remodeling society, in purifying it, and in forming it on the basis of those principles of the Christian religion by which its happiness would be augmented a hundred fold.

The influence of Christian colonies would tend directly and powerfully to promote this good object. In every respect it would be a salutary influence. Unlike those first adventurers who visited the Archipelago, they would not come to seek out and carry away the spoils of the land. But to improve the agriculture, the manufactures, the commerce, the common arts of living, the intellectual and moral character of the people; these, and others like these, are advantages which would be effected through their influence. A common interest would speedily be formed, not only between the colonists and those around them, but between the latter, and those in the native countries of the emigrants. The modes of communication between remote parts of the earth are daily becoming more and more numerous and convenient: as these increase, and as individuals become enlightened and enterprising, they will visit the countries of the west, England, France, Germany, and the "new world." In this way, by a combination of influences, immediate and remote, yet all having their origin in the system we advocate, the native inhabitants of the Indian Archipelago will be rescued from their degradation, and placed among the enlightened and highly favored nations of the earth.

If it shall be resolved, without any longer delay, to undertake the establishment of new colonies in the east, the places and the mode of planting them come at once to be subjects for consideration. If the act, making it lawful for any persons, of whatever nation, to acquire and hold in perpetuity landed property in the territories of the East India Company, has become law, and we trust that it has, then colonies may be formed wherever the soil, climate, and other local circumstances will admit in any part of British India; and they may be formed in any manner that may seem agreeable to the colonists. Our own inquiries have been chiefly directed to Singapore, Malacca, and Penang; and most of the remarks in the

documents before us have been made with reference to them. What then are the advantages of those places? Are they favorably situated for colonization?

Turning to the map of eastern Asia, and following the peninsula of Malacca to its southern point, we find the island of Singapore, situated between the parallels of 1° 05′ and 1° 20′ N.; and the meridians of 106° and 106° 20′ E. It is separated from the main land only by a narrow channel. Its average length is about 20 miles, and its breadth nine. The town of Singapore is situated on the southern shore of the island; on the site of the ancient capital of the Malays. The British flag was first hoisted there by sir T. S. Raffles, February 29th, 1819, when the population scarcely amounted to 200 souls; in three months, however, it increased to 3,000; and in 1829 it exceeded 10,000, principally Chinese. In January, 1833, it was 20,978; of whom 8,517 were Chinese, 7,131 Malays, 119 Europeans, 96 Indo-Britons, 300 native Christians; the others were Armenians, Jews, Arabs, Javanese, &c. The increase of the population from the last date to August, 1834, amounted to 4,277 persons, exclusive of 1,074 others, the population of several islands and places not included in the preceding census, they having only recently been brought within the jurisdiction of the settlement.

The harbor of Singapore is good, being both safe and spacious; it lies to the south and southeast of the settlement. On the west side of the island there is a small village called New Harbor. The eastern part of the island has not been surveyed, and is the resort of tigers, pirates, and other outlaws. The surface of the island is diversified with undulating hills, most of them still covered with jungle and forest trees. The character of the soil varies; much of it is alluvial, formed of the detritus washed down from the hills, and of the peculiar soil which gathers around the roots of the mangrove trees where they are washed by the tide. In the more elevated land, the soil passes into a loamy formation. The island is not rocky, though on some sides of it, large ledges of coarse granite or sandstone form the boundary against which the waves of the ocean perpetually dash. Towards the southeast of the island there is a large tract of low red clayey land which is well adapted to the cultivation of rice; it is probably a tertiary formation, and there are beds of sand interspersed with the clay. It is at present occupied chiefly by a number of Malays and Bugis. Under the direction of the civil engineer, fine roads and canals are being constructed throughout the island; by the latter, the low lands will be drained; and by the former, ready access will be had to many fertile vallies hitherto scarcely known except to a few Chinese. It is believed that most of the vegetables, fruits, and spices, raised at the neighboring settlements may here be produced abundantly. Pine apples, plantains, guavas, jack-fruit, pepper, cloves, nutmegs, sugar-cane, thrive; and the greater part of them are plentiful. The lands already under improvement are chiefly occupied with plantations of pepper, nutmeg, betel nut, gambier; the number of the last named, under the care

of about two thousand Chinese, already exceeds one hundred. Cotton and coffee plants have also been introduced to a small extent, but their success is still doubtful. It is estimated that about 20,000 peculs of gambier, and 10,000 of pepper are annually raised on the island.

To the question, proposed to one of the oldest residents in Singapore, 'What sacrifices ought a young man to calculate to make if he enlists as a member of a colony to that place,' we have the following reply: "The endearments of home; the intercourse with early friends and Christian acquaintances; perhaps the prospect of rapid increase of wealth in his native country; robust health; and the communion of the church to which he is attached. But these privations will often be compensated by the pleasing consciousness of being engaged in doing God's will, in promoting directly or indirectly Christ's kingdom on earth, and of being one of the humble instruments of bringing about that happy time, when all shall know the Lord." To the same inquiry another resident gave the following: "The only sacrifices in my opinion which persons coming to settle here would have to make, are those of separation from country, kindred, and friends. In other respects they would be gainers, since by the removal they would inhabit one of the most favored places in the world. A place as free from violent and contagious diseases, as it is from tempests and earthquakes [to which some of the more easterly islands are exposed], a spot in the highway from the cape of Good Hope to India and China, situated between those two great Asiatic empires and in the bosom of the Indian Archipelago; a spot destined at no very distant period to exercise, from its geographical position, a vast commercial influence in the east. To become the inhabitant of such a spot holds out every inducement to the sober and industrious."

Malacca is situated on the southwest coast of the peninsula of the same name, in lat. 2° 14′ N., long. 102° 12′ E. The exact limits of the British territory around the town of Malacca, we are unable to ascertain from any of the documents before us. In a communication from the resident there dated, Malacca, October 4th, 1834, we have the following statistics. "Over a space of 1000 square miles we have about 32,000 inhabitants. Of these, upwards of 12,000 are in the town and suburbs, viz: 3,071 Malays; 3,862 Chinese; 309 cannibals (i. e. Battaks); 886 Hindus; 1,868 Coromandels; 14 Siamese; 1,921 professing Christians (principally Portuguese Romanists); 43 Caffres; 94 Arabs; and 43 Bengalees. The remaining 18,683 Malays; 902 Chinese; 209 Battaks; 9 Siamese; and 9 Javanese, are dispersed throughout the country." In this account, we think the inhabitants of Naning are not included. Malacca, from its location in a commercial point of view, is not likely ever again to rival Singapore; but in the productions of the soil, the resources of the former will doubtless exceed those of the latter place. The products of Malacca are abundant, and may be increased to almost any extent.

Penang is situated off the west coast of the peninsula in latitude 5° 25′ N., longitude 100° 19′ E. It contains about 160 square miles, and has a good harbor. Through the centre of the island there is a range of lofty hills; the highest of which rises 2,574 feet above the level of the sea. According to a census taken in 1833, the number of inhabitants was 40,322: these are British, Dutch, Portuguese, Armenians, Malays, Arabs, Parsees, Chuliahs, (Kalings, or emigrants from the coast of Coromandel,) Burmans, Siamese, &c. The climate is healthy, and the soil productive. The hills, which afford a fine retreat for invalids, are in a high state of cultivation with flourishing and productive spice trees. On the coast opposite to Penang, is the province of Wellesley with a population of 45,000 souls.*

We come now to consider the manner in which Christian colonies should be formed. We have already described the character of those who would be best fitted to embark in this enterprise. And we have seen that the value of Christian communities on all these eastern shores,—of communities of men understanding well the various arts of living, actuated by a never-dying principle of Christian love, and anxious to bring to the knowledge and blessings of the gospel all those for whom their Master shed his blood,—is neither to be questioned nor calculated. The only inquiry is, where are the men who will deliberately and resolutely enter on such undertakings? Are there none among all the twenty-five millions of Great Britain, or the twelve and a half millions of the North American republic? If there are not, then have we mistaken the signs of the times, and the indications of God's providence towards his children. We have placed high the standard of character, because we would not see the new establishments projected upon any utopian basis. We deprecate this, because those who can be moved only by visionary plans, will always be found unstable in principle, and faint-hearted in the hour of trial. Those are the men needed, who, understanding all the difficulties of the case, will proceed in the enterprise on those principles that commend themselves to the consciences of mankind, and who will be moved and sustained by such motives as are adapted to our nature as rational and accountable beings. We have said that the colonies should be composed of persons who are ready to sacrifice their ease, comforts, and gains. Such qualities ought to form the basis of their character, as in fact, they should that of every one who bears the name of Him who sacrificed himself for the good of others. Let a single example be taken for illustration. We do not mean that the colonists should forsake any other ease, comforts, or gains, than those which that little band of emigrants forsook who, early in the 17th century, bade farewell to their native land, braved the dangers of the Atlantic, and planted their feet on the rock of Plymouth. Hope, hope of the good things of this life and of the eternal joys of that to come, led them on and sustained them in their arduous undertaking; and their children know that their hope was not vain. We would not have the colonies constructed on any other

* For a further account of Penang, see Chinese Repository, vol. 3, page 221

principles of self-denial than those which actuated the "pilgrims." Joyfully they forsook their homes, and fled to inhospitable shores and a howling wilderness. In doing this, we suppose they were influenced by the simple maxim, 'it is right to obey God rather than man.' Now, to the multitudes of Christendom, India and the Indian Archipelago are opened and are opening for the establishment of Christian communities—communities whose influence is needed to carry into execution the last injunctions of our exalted Savior. And the question recurs, where are the men who will step forward and form these communities? We turn to the inhabitants of the British isles and ask, Were there two centuries ago hundreds of men, women, and children, who for conscience' sake left their homes and fled to the most desolate wilds? And are there none of the present generation who, for the gospel's sake, will go forth to shores, rich, salubrious, and waiting to receive them? We turn to the people of the United States of America and ask, Did your fathers, that they might worship God according to their own pleasure, and bequeath the same legacy to their posterity, put their lives and their all in jeopardy? And are there none among their sons and daughters who will hazard mere temporary comforts that they may bear the boon of eternal life to the teeming millions of the east? We invite, we urge you to come forth and possess the land: not to rob the natives, but to enrich them; not to oppress, but to bless them; to make their villages like your villages; to educate their children as yours are educated; to inspire them with the same spirit and hope which animate and gladden your own hearts: come, and by your example joined to precept guide these benighted souls safely through this wilderness world, and then onward to those bright shores where they shall dwell for ever among the ransomed of the Lord.

Believing that there are many persons who, in view of the subject under consideration, are ready to emigrate, we offer a few suggestions relative to the manner in which such colonies may be organized. Several plans have been suggested; among them are the following. 1. A number of families, relying on their own resources, (and the more independent they are the better,) may form themselves into a community; and, if deemed expedient, have certain interests and stock in common, and in a single body go forth and occupy the place selected for their future home. If necessary, a small fund might be raised to supply any deficiency of means which these families may experience, and which shall be refunded whenever the colonists (themselves being the judges,) become able to do it. 2. A single individual, possessing wealth and inclination requisite for such an enterprise, (and there are many such in Christendom,) might take up his residence at a suitable place in the east, bringing with him tenants of different professions, who would serve to take the lead in various branches of labor and in instructing the natives in the several handicrafts necessary for a new establishment; and in a short time, a few years at most, the tenants would be able to maintain themselves, and direct the affairs of their respective departments. 3. A colony-

zation society might be formed in England or America, or one in each country, the object of which should be to form colonies, fit and send them forth to their places of destination. Or, 4, perhaps some of the foreign missionary societies already existing might consider the enterprise as not inconsistent with their plans, and might be induced to send out and support not only school teachers, but others also who, laboring with their hands, would instruct the natives in all the principal arts found among civilized nations.

Whether one of these, or some other plan, shall be deemed most expedient, we suppose the persons composing the colonies should be, 1st, agriculturists; 2d, mechanics; 3d, merchants; 4th, school teachers; 5th, physicians; and 6th, pastors. The number of families for a single colony might vary, in the first instance, say from 5 to 15; and the number of individuals, from 30 to 90. For the sake of giving our ideas a more definite shape, let us suppose a colony of fifteen families projected, and located on the island of Singapore.

Farmers would form a very essential part of the colony; and of the fifteen families, three, at least, ought to be agriculturists. These, besides their knowledge of husbandry, should be good horticulturists, and well acquainted with the properties of soils and all the various modes of mixing and improving them. They would need to bring with them only a few implements; but should be well furnished with samples and tools for making whatever new ones their business could require: it would be better to improve those already in use among the natives, than to prejudice them by attempting unseasonably to introduce others. It is supposed that the breeds of cattle, horses, and sheep, might be improved by introducing the same from the countries of the west. Buffaloes are probably better fitted for labor than oxen; they are extensively used in the Archipelago, and are laborious and gentle. Various kinds of grass seed, such as clover, herd's grass, &c., also fruit and garden seeds, as well as several species of grain, should be brought out by the colonists: many new ones may, no doubt, be introduced, and others improved by bringing the seed from one side of the earth to the other. The cultivation of most of the products of the tropical climes, as rice, coffee, nutmegs, cloves, cotton, mulberry, &c., &c., would occupy the attention of the farmers, as one or the other of them seemed likely to be most productive. The emigrants would not themselves be able to labor abroad during the middle of the day, say from nine to three or four o'clock. Chinese would be the cheapest and most efficient laborers; and almost any number of them could be hired for $2,75 or $3,00 per month. The first thing to be done on the arrival of the colonists would be to erect cheap and temporary houses, and clear their land. "Any extent of forest and uncultivated land," says a gentleman who has for many years resided at Singapore, "may be obtained by application to the government for the same, without purchase, but subject to a quit rent; which for the first fifteen years is trifling, but increases, at periods of fifteen years, to the maximum of $10 per annum an acre. The regulation authorizing this rent is, however,

about being modified; and it is supposed the maximum hereafter will not exceed one sicca rupee (48 cents) an acre. The Chinese residing in the interior of the island, who have plantations of gambier, (of which there are upwards of one hundred,) are by tacit permission allowed to 'squat;' but are liable to be ejected, should government think proper to demand the rent chargeable on the land. Old plantations, cleared of heavy trees, may be purchased at very low rates, but to which there is no other title than that of preoccupancy." It is highly probable, as we showed in the first part of this article, that government has ere this removed every obstacle to the purchasing of territory in British India. Small fields of land could be cleared and planted by the colonists in a few weeks after their arrival, and in six or eight months, crops of rice and fruits could be gathered. The water is wholesome; and timber for building, &c., is abundant: there is also excellent clay for bricks, which are already extensively used in building houses. If land could be obtained, it will probably be best for the colony to be located within two or three miles of the town.

Mechanics of almost every occupation would find employment. Some of them could probably pursue their trades most advantageously, at first, within the limits of the present settlement, where their services would be in immediate demand. On their arrival, they could rent shops and commence business without delay. The mechanics most needed, and who would find most constant employment, are: 1, a carpenter and cabinet-maker; 2, a ship-builder; 3, a wheelwright and machine-maker; 4, a blacksmith; 5, an iron founder; 6, a goldsmith; 7, a printer and bookbinder; 8, a paper-maker; 9, a butcher; 10, a tanner and currier; 11, a shoe-maker; and, 12, a saddle and harness-maker. These twelve departments of labor would furnish sufficient employment for at least six families, with two or three workmen in each family. The workers in wood, namely, the carpenter and cabinet-maker, the ship-builder, and the wheelwright, would require nothing but their tools, which should be of good quality, and in variety as numerous as possible: they might, however, be furnished with an assortment of paints. The blacksmith should bring a complete set of tools, and a small stock of fine steel. Copper, lead, tin, and iron, are procurable at all times, and of good quality. The iron founder, in addition to the business directly in his own line, might be furnished with the necessary apparatus to establish a type foundery, for which there will soon be a demand. The goldsmith would find himself much occupied in repairing time-pieces and nautical instruments. A small assortment of these articles, and others belonging to the same branch of business, would often be demanded. The printer, who should also have a sufficient knowledge of bookbinding to be able to conduct this part of his establishment, would be employed in various kinds of printing in the Malay, English, and Chinese, languages. He should also have a bookstore, and a good variety of stationery. The paper-maker would find immediate demand for the products of his manufactory, there be-

ing, we believe, no one of the kind on this side of the Ganges. The butcher would need to direct his attention to the rearing of animals, as well as to the slaughtering of them. The tanner and currier would find abundance of material, and a ready and constant demand for his work. Hides are numerous. For tannin, gambier, which is seven times stronger than oak bark, may be obtained in great quantities, and under the direction of a good workman, would produce leather superior to that now in general use, which is fit only for dry weather. From the tanner, the shoemaker, and the saddle and harness-maker could obtain the material for supplying an extensive and steady demand for articles in their respective departments of labor. These articles are fast coming into use by all classes of the people. Several of the Malays have already their livery stables; and the 'sultan' and suite appear in public with coach and buggies, being quite disposed to encourage the arts and imitate the customs of Europeans.

The services of a merchant would be of no small advantage to the colony. The person, however, for this department, would need a large capital. He might extend his business, if his circumstances would permit, beyond the colony; but most of his time would probably be occupied in transacting its mercantile business,—buying material for the mechanics, disposing of the produce of the farmers, and acting as agent for all their shipments. By conducting all his transactions with a strict regard to truth, abstaining from all dealings in opium and ardent spirits, and offering no other articles for sale except such as he knew to be good, and those at a fixed but moderate price, he would exert a great and salutary influence among the natives, and soon win their confidence.

The principal members of two familes might come out in the capacity of school teachers. These should devote their whole time to the business of education. Several schools should be established, some for boys and others for girls, adapted to the different ages and circumstances of the pupils. The languages used in the schools would be the English, Malay, and Chinese; and perhaps others; consequently on their first arrival, the teachers would need to apply themselves vigorously for several months to the acquisition of the Malay, and for a much longer time to the study of the Chinese language. They should be supplied with all the various apparatus necessary for school rooms; and at least two of their number should be qualified to lecture on the arts and sciences, particularly those of a practical nature; and should accordingly be furnished with a philosophical and chemical apparatus, as well as with globes, maps, &c. They would need all the instruments necessary for surveying land; and a good surveyor would immediately find employment. The most important department of their business would be the preparation of school books, adapted to the intellectual capacities and moral habits of the native scholars. It would likewise be a part of their business to train up teachers. Engaged in such labors it is easy to see that they would exert a powerful influence on the future destinies of the colony.

Two medical practitioners, both physicians and surgeons, would be desirable. On their arrival they would open a dispensary, which should be every way well furnished. Full assortments of all the medicines usually found in a good apothecary's shop, with all its conveniences for pharmaceutic manipulations would be necessary. It might naturally be expected that these gentlemen, imitating the example of some who have gone before them in India, would acquaint themselves thoroughly with the materia medica of the natives; by doing which they would doubtless make discoveries valuable to the profession generally, and in a few years find substitutes for many articles which must now be imported. Notwithstanding the ignorance of the Malays and Chinese on every topic connected with medical and surgical practice, it would be interesting and profitable to learn something about their modes of treating different diseases. To the poor, medical aid should be gratuitous; and at an early period, the practitioners should commence training up native youth in a course of medical studies, who in due time would become able physicians and surgeons.

Last, but not least, we come to speak of the duties of the pastor. Some people may suppose that for so small a colony his labor would not be arduous, and therefore conclude that a man of very ordinary acquirements might be selected. Not so. On the contrary, his station would be one of peculiar responsibilities, demanding talents of the highest order. He should be a man of good natural abilities, and well acquainted with the world, prepared to cope with men of every description of character,—the talented and the weak, the learned and the unlearned, the polite and the rude, the civilized and the savage. He should possess more than an ordinary share of common sense. He should be equipped, if we may be allowed such a comparison, like a ship destined to explore new seas, prepared for every emergency. In a great degree, the welfare and success of the colony would depend on his character and efforts. Should he fail in his duties, 'and concerning faith make shipwreck,' the injury to the colony would be incalculable. His piety should be deep and unfeigned. Like Cowper's preacher, he should be—

> * * * * "simple, grave, sincere;
> In doctrine uncorrupt; in language plain,
> And plain in manner; decent, solemn, chaste,
> And natural in gesture; much impress'd
> Himself, as conscious of his awful charge,
> And anxious mainly that the flock he feeds
> May feel it too; affectionate in look,
> And tender in address, as well becomes
> A messenger of grace to guilty men."

We have now sketched the plan of a colony, to be composed of fifteen families; three for agricultural, six for mechanical and one for mercantile pursuits, with two for medical and surgical, two for educational, and one for pastoral duties. We by no means suppose this plan to be the best that can be devised; we advance it

merely as the result of our own thoughts and inquiries. Nor, all things considered, do we suppose that Singapore holds out greater advantages than some other places for new colonies. We have said nothing of Java, because the principles of the Dutch government militate against the system we advocate; as do also those of the Spanish government with reference to Luçonia. But whenever those governments shall see fit to adopt the line of policy already proposed by the legislative council of British India, then will Java and Luçonia, with their rich and extensive territories, afford great advantages for Christian colonies.

Art. II. *Notices of modern China: officers of the inferior magistracy and police; domestics of the principal officers; malversations of the police; extortions and cruelties of inferior officers; &c.* By R. I.

Every officer of government,* from the first to the ninth rank, must be previously qualified by a literary or military degree; but the clerks and other inferior attendants are not considered to have any rank, or to be permanently distinguished from the rest of the community. The ninth rank includes,† however, village magistrates, inferior treasurers, jailers, &c. Subordinate to the great officers of the provinces already enumerated, are the heads of the several foo and heën districts. Some of the largest of the heën, as those of Nanhae and Pwanyu, which constitute the city of Canton and suburbs, are said‡ to contain each about 1000 unpaid police; the middle sized ones to have 300 to 400, and the smallest from 100 to 200.

The duties of some of the higher grades of the above enumerated officers are pointed out in the Repository.§ The others may be generally surmized from the nature of their offices. It does not appear what salaries are paid to them; but it is probable that they are very small, and in some cases, as with the police, none at all. In the latter case the perquisites of office must, of course, supply the place of salary. We have already stated that bribery, with respect to the higher departments of government is connived at, if not sanctioned by the emperor: we are not surpised, therefore, to find that it is publicly advocated even by his officers, as will be seen in reference to a document issued by the fooyuen of Canton quoted in this work.‖

* Staunton's Penal Code, note to section 7th.
† Morrison's View of China for philological purposes, pnge 100.
‡ Canton Register, Aug. 2d, 1830. § Chinese Repository, vol. 2, page 207.
‖ Chinese Repository, vol. 1, page 384.

"All the appointments and removals of officers, (according to section 48 of the penal code,) whether civil or military, shall depend solely on the authority of the emperor. If any great officer of state presumes to confer any appointment upon his own authority, he shall suffer death by being beheaded, after remaining in prison the usual time." A note by the translator of this prescript adds; "that the viceroys and commanders-in-chief of provinces are constantly in the habit of filling up the various civil and military appointments under their respective jurisdictions, when they become vacant, but it is always done expressly by virtue of the authority conferred by the emperor, and generally stated to be only *ad interim*, until his majesty's pleasure is known." For confirmation of the fact stated in the note, and to learn how the appointments are filled up, we refer to a memorial of a censor presented to the emperor in 1829,* in which he praises his majesty for his intense desire to attain good government, but adds, that it is defeated by the infamous conduct of the provincial rulers. He requests the emperor to prohibit several abuses; such as, magistrates quitting their districts to dance attendance on governors, to look for promotion. On public holidays, as on the anniversary of the governor's birthday, or of his wife or mother, away go the country magistrates to town to pay their respects, whilst the affairs of the people and the revenue are left to underlings, or neglected altogether. Some carry this practice so far, the censor says, as to absent themselves altogether from their districts, in order to get placed on a profitable commission of inquiry, or to seek promotion. Another abuse, is that governors appoint these magistrates to be their own secretaries. "It is the governor's duty," he says, "to pay his own secretaries, but he takes his majesty's servants who do the work for nothing, so far as money payment goes;" but they look to repay themselves at the peoples' cost, or by getting a higher appointment through the governor's influence. A third abuse is, that the governors put their own creatures from mere lictorships into respectable offices *pro tempore*. But these low people fail not to fleece the people, during the short time they hold the situations. The last evil he complains of, is that governors impose on the emperor by recommending unfit persons for promotion and rewards.

Although the censor thinks it necessary to require the emperor's prohibition of these abuses, they are already provided for in the code, and they afford additional examples, to those already quoted, of the opposition of the theory and practice of the law. The section which prohibits the great officers to nominate to official situations is already cited. Section 54 is headed "officers of government quitting their stations without leave;" and section 173 prohibits the officers of the tribunals to leave the walls of their respective cities to attend on even an imperial commissioner on his route through their districts.

The secretaries of the governors and fooyuens spoken of by the censor, the clerks of the courts, the szeyŏ or jailer, and the police-

* Canton Register, May 18th, 1819.

runners will be found to stand very prominent in the imperial maledictions against abuses. The first not so often indeed, since they are not recognized officers of his majesty; but they seem to be the instruments of extortion throughout the provinces, and to become thus qualified to preside in their turns over similar machinery. "We have lately seen," says an article in the Canton Register of Ap. 15th, 1830, "an account of the order of mandarin domestics, written by themselves, and giving a brief outline of their rise, progress, and duties. The domestics of a governor or fooyuen, says the writer, are complimented by the title of 'mandarins of the court,' and now the domestics of the lower officers get the title of changsuy, which a former emperor conferred on his own faithful servants. These domestics (keajin) hold a middle place between the mandarins and the people, and assist in the management of public business: they are well dressed, and carry themselves loftily.

"There are several grades among them. The first class consists of the descendants of poor officers, who neither having been educated for any learned profession, nor brought up to a trade; and having no property to live on, go forth to other regions, and there endeavor to throw themselves into some great family, and to make themselves indispensable in it by pleasing every one. Others are the sons of once opulent, but now bankrupt, merchants, who have learned something of the ways of the world; but being left without property, are glad to become mandarin servants. A third class consists of those whose education has been neglected, and who in a course of gambling and debauchery have acquired knowledge of life, and the forms of good breeding. A fourth class consists of those who have learned some trade in their youth, but through idleness and a fondness for roving, have neglected it. There is another class of very low dissipated men, who have never had any regular occupation, nor listened to the instruction of their parents: but are fond of good eating, fine clothes, and many friends, singing songs, and acting plays. These men aspire also to the respectability of the mandarin domestics, and when they get employed, they lend themselves to everything base, perhaps for the sake of gain, conniving at their wives living with their masters. Then extortion, theft, usury, and every mischief, is the consequence: for there are drunken, debauched mandarins who employ such fellows. These mandarins have eyes without pupils; they cannot distinguish a common stone from a precious gem, and they are often ruined by such servants."

The employment of some of the above classes of persons, who, by the way, are not peculiar to China, has most likely another end, which section 82 of the code is intended to guard against. It is there enacted that, "all citizens who, not being obliged to labor for their own support, place their unemployed sons, grandsons, brothers, or nephews, in the suite of an officer of government, in order to evade the performance of the personal services due by them to the state, shall (being masters of families,) be punished with one hundred blows;

and the officer of government conniving at such evasion, shall be liable to the same punishment, or in the event of his having received a bribe, to such greater punishment as he might be liable to, for taking a bribe to such an amount, for an unlawful purpose." This section of the code, which is classed with others relating to the collection of taxes, and performance of personal services, seems to imply that the domestics of the officers of government are exempt from those dues.

Having seen of what stuff the lower classes of the governmental servants are composed, we proceed next to inquire into the manner in which they perform their duties. The notices on this subject in the Peking gazette confound the duties and responsibilities of the magistrates and their inferiors so continually together, that it is difficult and perhaps unnecessary to separate them. The malversations of the former too, like those of the higher ranks, are to be gathered by implication, rather than by direct charges against them, except in a few instances of very flagrant injustice.

To begin then with the capital and its environs. We find in the Peking gazette for the 10th of February, 1824, the memorial of a censor concerning the malversations prevalent among the clerks and official assistants in the governmental offices of the province of Cheihle. "The clerks in the large and small offices of Cheihle province," says the censor,* "being assisted by their own friends in the prosecution of public business, the latter make use of their official influence in the commission of every species of iniquity. I the censor have turned my whole attention to the examination of these abuses. Truly there is none to whom they will not vend their services! But this province, being the place of imperial residence, ought to be governed with more especial probity, as an example to all others. It appears that in the offices of the treasurer and judge there are, in addition to the regular assistants, persons who call themselves keŏchoo (heads of departments), who, dividing themselves into two bodies, those who manage *internal*, and those who manage *external*, affairs, monopolize all the business of the chow and heen districts; and in the progress of the ratification or reversal of the decisions of the inferior courts, are guilty of all kinds of false and criminal combinations. The official friends of the chow and heën magistrates, having formerly been clerks in the higher courts, have a secret correspondence with the above keŏchoo, and in all matters of judgment consult together with them, for the purposes of deceit and plunder. When the business of government falls into such hands as these, they prove, in fact, the destructive insects of the soil. This evil practice," concludes the censor, "since it exists to such an extent in Cheihle province, must also prevail in others."

In the Peking gazette of April, 1819, we find similar complaints of neglect in the administration of justice in the following report of another censor.† "A censor has presented a document to the empe-

* Transactions of the Royal Asiatic Society, vol. 1, page 384.

† Indochinese Gleaner, January, 1820, page 236.

ror, complaining of flagrant neglect in the administration of justice, even in the province of Cheihle. He says, 'the magistrates of the chow and heën are none of them diligent and vigorous in the execution of their duty; and even in the province of Cheihle, there are many who, without the least fear or shame, connive at robbery and deceit. Formerly, horsestealers were wont to conceal themselves in some secret place, but now they openly bring their plunder to the market for sale. When they perceive a person to be weak, they are in the habit of stealing his property, and returning it to him for money. On reporting this to the officers, they treat it as a trivial affair, and blame the sufferer for not being more cautious. There have been instances of thieves being apprehended, and on their persons have been discovered governmental warrants, which showed that they had taken advantage of being sent out to apprehend thieves, to steal for themselves. Formerly, constables were forbidden to harbor thieves, but now they themselves adopt these nefarious practices. When a matter is reported to the officers, they lay it by and do not inquire into it; and on its being carried to the higher courts, and orders issued that the affair be attended to, they just apprehend a few thieves, and after a few days let them go again. In the districts of Tinghing heën, Sinching heën, Chuh chow, Leängheäng heën, and Koongan heën, justice is administered in this remiss and careless manner. And what is still more flagrant, at a village between Wanping and Fangshan, (close to the imperial residence,) there are very many thieves concealed, and some Mohammedans mixed with them, who go out by night in companies of twenty or thirty persons, carrying weapons with them; and in the district of Fangshan, they frequently call up the inhabitants, break open their doors, and having satisfied themselves with what food and wine they can obtain, they threaten and extort money, which if they cannot procure, they steal their clothes or ornaments, oxen and horses, and depart. They also frequently go to shops, and having broke open the shutters, impudently demand money, which if they do not get, they set fire to the shop with the torches which are in their hands. If the master of the house apprehends a few of them, and sends them to the magistrate, he merely imprisons and beats them, and before half a month allows them to escape, giving out that they have run away, when the fact is that they have been purposely released.

"'Now in my opinion, the magistrates of the districts are the shepherds of the people, and they ought, immediately on the first report of a robbery, to proceed to apprehend the criminals, and then they would fulfill their duty; but now their allowing the people to report of flagrant as well as clandestine robberies, without proceeding to a strict examination, is first, because they are weak and hindered by their fears; and secondly, because their sluggishness prevents them: not knowing that thus the evil has already risen to a height too great, and it will at length be like 'fattening the ulcer, till misery is completed.' I intreat that an order may be issued, that at the approaching triennial examination, these useless and worthless magistrates

may not be noted and recorded with honor; but that then a strict inquiry may be instituted, that if there are any thus weak and negligent in performing the duties of their office, their names may be signified, they be deprived of rank, and their negligence punished as a warning to all sluggish officers in future. Also, that a selection be made of some intelligent, decided, and able men, who shall adjust and rectify these disorders. Then the country will be peaceful, and the people tranquilized and happy. I will mention an instance of Wăn Chinghwuy, the judge of Shantung, who having apprehended some thieves, made a selection among the magistrates of that province, of two or three decided, intelligent, daring, and active men, whom he sent to make inquiry, in any village or district where thieves might lurk, and according to the distance of the place, or the number of the supposed banditti, he sent police-officers and soldiers to watch and patrole, to search into their haunts, and apprehend their ringleaders: in consequence of which the province of Shantung, from that to the present time, has been a little peaceful and tranquil. I beg therefore that an order may be issued to the superior officers and judges of the province, that they would make suitable regulations, and adopt means of preventing these evils in future.' "

It was the same censor probably who, in November of the same year,* requested the emperor to interdict the employment of Mohammedans in the police; to which his majesty replied, that the request was improper, since Mohammedans are dispersed over all the provinces. "If, as the censor reports," adds the emperor, "some of them join with the thieves they are sent to take, let them be punished according to law. But, if on account of one case of this kind, all Mohammedan subjects be interdicted from filling places under government, it would not be equitable."

In the 129th number of the gazette for 1827,† we find the governor of Peking reforming the courts, and endeavoring to relieve the people from the retainers in them, some of whom, he says, are necessary, but they are dreaded by the people as much as wolves or tigers. He effected the dismissal of 23,921 from the courts of the province of Cheihle alone! The same or another censor complains,‡ the same year, of the oppression and extortion practiced in the neighborhood of Peking by the police, who raise hundreds of thousands (of taels) annually from the people, and weary them of life.

In the following year, the unpunished robberies were, according to another report,§ daily increasing, owing to the police participating with the thieves. "They sometimes receive part of the stolen property, to connive and leave the thieves at large, or, after seizing them, to sell them their liberty." When the officers of government become urgent, the police apprehend old thieves who have been branded, or such as have returned from banishment, but who are not concerned in the particular crime in question, in order to save appearances and leave the real offenders unmolested. Last winter, a

* Indochinese Gleaner, July 1820, p. 345.
† Malacca Observer, Oct. 7th, 1828.
‡ Canton Register, Aug. 9th, 1828.
§ Canton Register, July 16th 1829.

hundred and one were seized in some particular case, seventy of whom were innocent of the crime with which they were charged. Peking is, he adds, studded with police and military posts, as the heavens are with stars; so that no thief could escape, but for the reasons he states.

Another censor renews the charge in 1830,* and represents the injury done to the public by the extortion of the police. "They no sooner get a warrant to bring up witnesses, &c., than they assail both plaintiff and defendant for money to pay their expenses, from the amount of 100,000 to several hundred thousand cash. Then the clerks in the office must have double what the runners get. If their demands be not satisfied, they contrive every species of annoyance. Then again, if there are people of property in the neighborhood, they will implicate them. They plot also with pettifogging lawyers to get up accusations against people, and threaten and frighten them out of their money for miles around. They form leagues too with banditti, &c., &c." The emperor admits the truth of the picture. He appoints officers, he says, to preserve the security and comfort of the people; but the people suffer from no cause so much as from the police-runners of those same magistrates. He contents himself, however, with ordering them to keep the police under strict control.

In 1832, the governor of the province of Cheihle laid† before the emperor a detailed account of the state of the police, in which a specific remedy is at last pointed out. He shows that the evil arises from inadequate pay, which obliges the inferior officers of the courts of justice to join with robbers, instead of apprehending them. He found out this, he says, by experience, when officiating as fooyuen in Shantung, and he recommends a loan of 100,000 taels from the public funds to enable him to pay the police, and induce them to act with the government, instead of siding with the thieves. This sum is only to be borrowed from the Cheihle treasury; and one half of it is to be placed out at compound interest in the merchants' hands, until it has increased to the original sum, when it is to be replaced in the treasury, and the other half is to be appropriated immediately to pay the police. We may conclude that this reform of the governor was carried beneficially into effect, since we find no more complaints against the Peking police. The governor's principle must, however, be introduced into the higher departments of the government and of the tribunals, in order to work a radical cure. We have an account of a supposed case of bribery extracted from a Peking gazette of 1831, which as characteristic both of the system of the tribunals, and of the persons who manage the subordinate, if not the superior, parts of the machinery, we extract at length.‡

"The Criminal Board respectfully presents this statement to his majesty, concerning certain written papers found on a dead body which was being examined by the *szeyuen*, which papers contain

* Canton Register, Aug. 25th, 1830. † Canton Register, March 17th, 1832
‡ Canton Register, March 24th, 1831

evidence of a secretary of the said Board having received bribes. This statement is therefore reverently and explicitly to inform his majesty thereof, and request his majesty's will for the degradation of the said person, and for another person to leave his office, that they may both be confronted.

"On the second day of the fourth moon of this year, a statement was received from Tihhwan, tsoling of the yellow banner, a Mantchou, giving information that Kwa Urhkea wife of the secretary Kingyuen had hanged herself. The szeyuen for that moon therefore received orders to take with them the police, and go and examine minutely if Kwa Urhkea's body was without wounds, and if she had really hung herself. On examination it appeared, from the evidence of Kingyuen, that he is secretary to the Yunnan sze of the Board of Punishments; that his wife Kwa Urhkea was very fond of spirituous liquors, and when intoxicated, was in the habit of making a great noise and beating Hekin the waiting-maid: that on the 27th day of the 3d moon, having become intoxicated, she as usual began scolding and beating Hekin, and that Hekin, being of a hasty temper, wounded herself in the forehead with a knife; and that, on the night of the 1st day of the 4th moon, Kwa Urhkea found opportunity of hanging herself. This witness being confronted with Pŏkang the brother of the deceased, and others, the testimony of them all agreed. On examining the body, there were found, under the sash and in the fore part of the stocking of the deceased, two written papers and two cards on which were the names of Shen Choo and Han Tihlung. The two written papers were found to contain the following words: 'Shen Choo, 30,000 cash;' 'Han Tihlung, 30 or 40,000 cash.'

"We, the members of the said Board, immediately appointed officers to investigate the subject, and after attentive examination, it now appears that in the 8th year, 4th moon of Taoukwang, a case was brought forward against Chow Yungming, an officer under the Yunnan sze, and others, for having, on account of a debt, beaten to death a person named Wangta, for which Chow Yungming, being tried, was condemned to be strangled. In this case Shen Choo, a tsan-ling and messenger of the ho-ke cantonment of the bordered yellow banner, was concerned, having, after the affray, conciliated parties, but his conduct being by no means improper, his trial was dispensed with, and the case after having been laid before your majesty, was settled. Again, it is on record that in the 11th moon of the 9th year, Han Tihlung, an officer under the Nganhwuy sze, having had a contest with Sheihfuh of the imperial house, about buying and selling certain articles, the said Han Tihlung was condemned to be bambooed, and there the case ended. Having investigated to the kernel, we find the circumstances of trial and punishment of the said offenders in perfect accordance with the laws, without either punishing them more slightly or more severely than they deserve. The secretary Kingyuen, however, has not at any time been tried or punished for any offense, and these two cases have not the least relation to the death of Kwa Urhkea. But as Kwa Urhkea was a

female, if Kingyuen is really not guilty of any offense, how is it that she knew anything of Shen Choo and Han Tihlung being before the magistrates, on account of implication in certain contests coming within the jnrisdiction of this Board? And how does it just happen that these two cases have occurred?

"Now, in the inquisition on the body of the deceased, it appeared from the evidence of the deceased's brother Pŏkang, and others, that his sister could write, and that the papers found are in her handwriting: these are manifest circumstances of Kingyuen having listened to engagements to receive bribes and to deceive. After several days' examination, Kingyuen deposed, that Han Tihlung was an acquaintance of his, and that after the contest in which Han Tihlung was concerned, he had engaged Too Fangchow, the shoo-le of the Nganhwuy sze, to manage some law affair for him, and he had done so, but with regard to the circumstance of bribery, he would not depose anything. And, in his deposition on Shen Choo's case, he stated that he had never engaged the Yunnan sze to do anything for him. On strict examination of Shen Choo, he also stated that nothing of the kind had ever taken place. As this case regards an officer of rank receiving bribes, and engaging persons to manage cases for him, it is not right to suffer any deceit or evasion. It is therefore our duty to state these circumstances clearly to your majesty, and request your majesty's will that Kingyuen the secretary be degraded, and that Shen Choo, the tsan-ling and official messenger of the ho-ke cantonment bordered yellow banner, be immediately confronted with Han Tihlung, and the other witnesses in the present case, and that, being examined with clearness and truth, the affair may be transacted according to the laws. It is for this that we respectfully present this statement."

"His majesty's will has been received saying, 'It is recorded.'"

The tithing system, which we have adverted to before, as forming a part of the theory of the patriarchal government in China, has long ceased to be acted upon strictly, as it has in England and must do, no doubt, as a system of police at least, in all very populous countries.* One of the censors memorialized the emperor in 1833 upon the subject, to request that it might be enforced again with greater strictness; to which the emperor assented and lauded the system highly. The censor inferred the neglect of the system, from the circumstance of a contraband manufactory and an illegal religious association having existed several years in Peking, without being discovered; as though the same inference might not be drawn from nearly every illegality, since it must needs happen in, and involve the responsibility of, some one tithing of the inhabitants.

After the specimens exhibited of the inferior magistracy and police of the province in which the capital is situated, we are prepared to find similar, if not worse abuses, in the other provinces. Such as that for instance complained of by the governor of Yunnan and Kweichow in October, 1817, in the case of a magistrate of a large

* Evangelist and Miscellanea Sinica, No. 4.

district, who connived at the extortions and oppressions of the inferior officers of his court, which caused the death of several people and drove a Budhist priest to kill himself in a fit of desperation.* Or that of the magistrate of Sanyang in Keängnan, who, a few years earlier being ordered to distribute a large sum of money to the people in a season of distress, embezzled it. When another magistrate was sent to inquire into his conduct, he attempted to bribe him with 10,000 taels; and failing in that, caused him to be murdered.† Or that of certain official attendants, who examined a corpse, and gave in false statements; the writers of the evidence and three magistrates, who were all implicated in a case of homicide mentioned in a Peking gazette of May, 1821, as having been pending five or six years, without being able until then to discover the real murderer; although fifty or sixty persons had been tried and tortured, until some of them even confessed to a crime of which they were not guilty.‡ Or the report of a censor in 1827,§ on the subject of the want of diligence and truth in the magistrates of Keängnan; where, in consequence of remissness or bribery, justice is not executed nor the *revenge of kindred* satisfied. "When the friends of murdered persons do," according to the censor, "find their way to the capital to appeal, they are commonly remanded to the very same persons who have already done them an injustice." He instances some recent cases of false proceedings. In one instance a suicide by hanging was reported, when it turned out that the deceased had been poisoned. In another, a man willfully murdered his own brother, and it was reported that his mother, in consequence of the deceased having misapplied her money, ordered another brother to beat him until he died. A third instance was that of a man having abused a boy, and afterwards murdered him, but the magistrate was bribed to report it as accidental drowning. In volume 1st, page 239, of the Repository will be found a very general charge against the provincial officers by a censor, and we shall have many other cases of injustice to notice in speaking of the courts of justice. In the meantime, we must inquire into the state of the magistracy in the province of Kwangtung, with which we are more familiar.

It should have been noticed earlier, perhaps, that the expositions of the censors, governors, and deputies, are made in accordance with section 171 of the code, and that they are punishable apparently under section 336, "on false and malicious informations" for false accusations against each other, or against other officers; their reports may nevertheless in certain cases be colored somewhat highly, in order to gain the reporter the reputation of being a wakeful and diligent servant. It is necessary on this account, to multiply our extracts applicable to each head, in order that they may illustrate and corroborate each other.

* Indochinese Gleaner, August, 1818, page 143.
† Indochinese Gleaner, October, 1818, page 185.
‡ Indochinese Gleaner, October, 1821, page 230.
§ Canton Register, February 26th, 1828.

Le the governor of Kwangtung and Kwangse provinces, who is spoken of in a former number of this work,* issued a justificatory proclamation about himself in 1826, which marks plainly that he considered himself and his viceregal court to be exceptions to the usual nature and practices of governors and their retainers. "It is universally known," he says,† where he has served, which is in every province of the empire, and especially in Canton, of which he had previously been fooyuen, "that his practice is to attend to all affairs, whether great or small, himself; that his heart and hands are pure from bribes, and his friends honest men; that all soothsayers, diviners, and idle artists, are banished from his presence." He informs the public, that any who pretend to have undue influence and improper access to him, are impostors. He desires the people to seize such pretenders and bring them to him, instead of being intimidated by them. Having thus established his own claim to purity, the governor proceeds to correct abuses in others,‡ and in a long edict against gambling, he alledges that the inferior officers, soldiers, and police-men, not only do not apprehend people who keep gambling-houses or boats, but that they protect them.

In the following year, he puts forth a still longer manifesto,§ in which he enumerates several special abuses against the same class of persons. The first is, that clerks in public offices extort money, in which the magistrates combine; another is, that those clerks originate criminal accusations against innocent people, in order to extort money from them, which in the slang dialect of the police is called "planting a fir-tree." There is, he says, a class of people who in connection with the police, institute accusations against rich and timid people, of keeping gambling-houses or brothels, or of harboring thieves. They obtain a warrant to apprehend the accused, and fetter them perhaps in a boat, or shut them up in a room, where they are ill used in order to induce them to pay for their liberation. The ignorant and simple, adds the governor, being afraid to appear before a magistrate, submit to these exactions; but a few have the courage to appear, when the accuser is not forthcoming, and the matter proceeds no further. Another abuse is, that the police, on receiving a warrant to summon witnesses, go in a sedan-chair with a number of attendants to deliver it, often to a great distance. They commence by demanding fees for meat and drink, and for payment of the chair-bearers, which is followed by a fee for the summons. If any resistance is made, the attendants commence breaking the furniture of the house, insult the females, and carry off the domestic animals in order to pay themselves. A fourth abuse arises out of the recovery of land from the beds of rivers by means of embankments. There is a class of country sharpers, says the governor, called, 'sand swindlers,' who in connivance with the clerks of public offices, raise litigations on false depositions, and so get the produce of the new lands, during the whole term of litigation, which lasts sometimes for

* Chinese Repository, vol. 4, page 69.
† Malacca Observer, Dec. 5th, 1826.
‡ Malacca Observer, Jan. 16th, 1827.
§ Canton Register, March 8th, 1828.

ten or even a score of years. Another abuse arises out of the collection of the land-tax. One detestable mode of extortion is, says the governor, for the collectors or their agents to wound their heads slightly, and then to accuse others of resistance to the emperor's officers, refusal to pay the tax, &c. With respect to the police, the governor accuses them lastly of extorting money from the accused by torture and other means of annoyance, before bringing them up to the magistrate; and this not only in weighty cases, such as murder and robbery, but also in questions of property, marriage, &c. Sometimes they occasion the death of their prisoner, and then give out that he committed suicide or died suddenly.

It would have been, it might be supposed, a more effectual remedy for the above abuses, to have put in force sections 360 and 396 of the code, touching "imposters pretending to be officers of government," and "imprisonment of, and procedure against, unaccused and unimplicated persons," with some other equally applicable laws, than to waste his rhetoric in pathetic appeals to the public. Unless, indeed, this proclamation is a mere form issued at given intervals, like that promulgated on the 11th of November 1827,* in the joint names of their excellencies, the governor and fooyuen, to order the civil and military officers of the province to put on their *winter caps* on the 13th instant.

The self-laudatory edict seems, indeed, to be the preamble, both with the governors and fooyuen, to their redress of grievances on taking office. Ching, the fooyuen of Canton in 1822, "commenced life," according to his inaugural proclamation,† "as a chehseen magistrate; and in the province of Canton, I (the fooyuen) served twenty years. I was removed to Shantung and to Honan; and I am now placed here as fooyuen, &c." "Music and women," continues he, "goods and gain, revelry and avarice, have no charms for me. My only constant, unremitted, heedful, anxious desire, (which I dare not decline to cherish,) is, that I may look on national affairs as if they were domestic affairs, and the affairs of the poor as if they were my own." After much wholesome advice to the people, we find, as antithesis to the fooyuen's purity, that in Canton "vagabond attornies excite litigations, increase or protract them, in numbers infinite, and to periods interminable. The innocent are accused, and the utterly wrong become accusers; they find avaricious and cruel magistrates and fraudulent police extortioners. Disputes about marriages and lands are viewed by the magistrates as petty affairs, and are given to the management of underlings;" and by various forms of legal fraud and oppression, families are ruined, and even lives are lost, &c.

Loo, the new fooyuen in 1829,‡ contented himself with the boast that he was naturally economical and not at all addicted to extravagance: all the rice, fuel, vegetables, oil, and salt, which he required,

* Malacca Observer, August 12th, 1828.
† Transactions of the Royal Asiatic Society, vol. 1, page 44.
‡ Canton Register, June 2d, 1829.

was ordered to be bought with ready money at the market-price. "Therefore," says he, "if any servant *(maepan* or comprador,) goes to a shopman, and using the fooyuen's name, endeavors to force a purchase below the market-price, or asks for credit, the shopkeeper is allowed to collar him and bring him for punishment to the fooyuen's office."

The fooyuen, similarly qualified, issue their proclamations also, in which they confirm the abuses enumerated by the governors or point out others. One of them in the early part of 1827* comments on the proceedings of the police in executing warrants. In litigations about marriages and lands, the police-runners proceed with a summons to seize the whole kindred of the litigating parties, and having bound them, they put them into what they call a *fire room;* that is, an apartment flooded with water, which is raised to a steaming heat by flues, in which the prisoners are confined until the want of fresh air compels them to pay the imposed exactions. The fees for the sedan, food, &c., amount to tens, or hundreds, or thousands, of taels according to the wealth and number of the persons implicated. The fooyuen of Canton in 1831 reported to the emperor,† that in a single district of the province there were no less than a thousand cases of assault and wounding, the perpetrators of which had not been convicted: he requested that the district magistrate should accordingly be degraded.

The chefoo and chehcën, on whom the vituperations of the governor and fooyuen against inferior magistrates may be supposed to reflect, endeavor to pass the word by joining in the cry against the police. "There are hard-hearted soldiers and gnawing lictors," says the Kwangchow foo of Canton in 1828,‡ "who post themselves at ferries, or markets, or rove about the streets, to extort money under various pretexts; or being intoxicated, they disturb and annoy the people in a hundred ways. Since I came to the present situation," adds the chefoo, "I have repeatedly commanded the *inferior magistrates* to act faithfully and to seize such persons; but the depraved spirit still prevails." At this stage in the descending scale of censure, the people begin, it would seem, to cry shame upon the magistrates themselves. The Kwangchow foo of 1833,§ was placarded in the streets and even against his own office, with accusations of improper conduct and bribery. The chehcën of Nanhae, nevertheless, in an admonitory edict which he put forth in 1829,‖ against the cries of the people, lays much of the blame upon the police-officers, who, he says, connive at old and profitable offenders, whilst they implicate the young and comparatively innocent.

Lastly, the Heängshan magistrate issues a proclamation in 1829 against foreigners having horseraces at Macao.¶ "I hereby issue a

* Malacca Observer, Sept. 25th, 1827.
† Canton Register, Nov. 1st 1831.
‡ Canton Register, February 18th, 1828.
§ Chinese Repository, vol. 2, page 384.
‖ Canton Register, October 3d, 1829.
¶ Canton Register, June 2d, 1829.

strict interdict," pronounces the magistrate of the heen, in which Macao is situated, "and order all the barbarians of Macao, to know that they must obey the laws of the celestial empire; and must not any more run races near the Barrier, because it may lead to injury to the foot passengers, and cause disturbance. Let every one implicitly obey; if any one presume to oppose, he will be seized and punished severely." As if to afford foreigners a practical commentary upon the efficacy of the local magistrates and their enactments, the tsotang or assistant to the cheheen, who presides over Macao itself, attended the very races against which the above proclamation was fulminated; and to make the matter more decisive, he sat in the race-stand,* along with foreign ladies, and exposed to the numerous Chinese foot passengers who risked their necks to see the sport. One of these same ladies went a few months afterwards to Canton, where her presence endangered the safety of the empire, according to the Chinese authorities; and of the tea trade, according to British authorities: but, most probably, of neither one nor the other, according to her own experience of the efficacy of the laws of China, and their effect upon its institutions and trade.

If further proof be required of the abuses and vexations which attend the administration of justice in China, it is to be found in the inhumanity and disregard of the life of others,† which is an infallible consequence in countries, where every circumstance which brings a man into contact with the police involves him in some of the penalties of criminality. It is often affirmed that there is a Chinese law which implicates the by-stander in all cases of homicide, whether by accident or design. This is probably a mistake; but enough has been shown of the nature of the police, and even of the presiding magistrates, to render obvious their desire to implicate all who can pay, in cases brought before them. When this disposition exists, there can be no difficulty in expanding the clauses of an ill connected code of laws, so as to catch all who come within its influence. Section 301 of the penal code, on "neglecting to give information of, or to interfere and prevent, a violent injury, which is known to be intended;" or section 340, against "exciting and promoting litigation," may answer equally well. The latter includes all "cases of exciting and disposing others to inform and prosecute;" but permits nevertheless, that "if any one meets with a simple and uninformed person who is unable to state the injuries and injustice which he has suffered; and consequently advises and instructs such person rightly and truly how to act upon the occasion, and moreover, without extenuating or aggravating the particulars, draws up an information for him in the legal and customary manner; the giver of such assistance shall not, under these circumstances, be in any manner punishable."

Now as the proof of, and decision upon, the complainant's ability

* The writer was present in the race-stand.

† Chinese Repository, vol 1, page 330.

proof better than that which can be brought against him, and the decision rests entirely with himself. The complainant and his adviser, who may be considered to be any one who was about him at to speak for himself, as well as the propriety of the manner in which he is advised to speak by another, must rest with the magistrate before whom the case is brought, he will, if so disposed, find his own the time of making the complaint, will have nothing, it is manifest, to trust to, but the honesty of the magistrate, which we have seen to be in many cases more than doubtful. The same reasoning applies equally to implication in homicides, affrays, &c. We may thus account for the frequent instances mentioned by travelers all over Asia, of the indifference shown by passengers, to the sufferings by accident of other wayfarers. In these countries, the good Samaritan is indeed a rare character, for he can act from no motive but benevolence; since he must neither expect the praise nor censure of his countrymen, when he either assists or turns his head from the sufferer. Thus we are told by the elder Staunton,* who is usually the apologist for the Chinese, in his account of lord Macartney's embassy, that on one occasion a number of Chinese were precipitated from a boat or stage into a canal, and that no one of the numerous spectators thought of giving assistance; one boat, however, put off *to pick up a hat!*

The Nanhae magistrate of Canton issued an order to the police in 1828,† not to report suicides and accidental deaths to him. "Let the friends of those," adds he, "who throw themselves into the river or fall in by accident, bury the corpse at once." A dead body is always thought a prize by the underlings, who on the one hand, extort money from neighbors and friends; and on the other, outrage humanity by exposing the corpse.

A censor, who was also superintendent of grain in the province of Shense, reported to the emperor in 1830,‡ that in one occasion, he saw a corpse floating on the water, and on asking the people why they did not inform the magistrate, they replied: "This is a common occurrence; we always let the bodies be either buried in the bellies of the fishes, or devoured by the dogs; for if we inform the magistrates they are sure to make the owner of the ground buy a coffin, and the clerks and attendants distress us in a hundred different ways. On inquiry," the censor goes on to say, "I find that the place where the corpse was floating is not far from the public officer of the district; how was it that the magistrates did not hear nor see anything of it? What the people say, that they keep back information for fear of being implicated, is very probable. I hear that annually, during the fourth and fifth moons, when the heavy rains cause floods, many persons are drowned; and that when the grain vessels arrive, and many traders are assembled together, the number

* Staunton's Acconnt of lord Macartney's Embassy; see also Barrow's Travels in China, 2d quarto edition, page 166, where several other instances of inhumanity are recorded.

† Malacca Observer, March 11th, 1828. ‡ Canton Register, Sept. 18th, 1830.

of dead bodies is so much increased by the drowning of sailors, peddlers, &c., that one cannot bear to raise his eyes; yet no one informs the magistrates that they may examine and bury the bodies. In your majesty's benevolent government, the burial of the dead is a point of great importance; but for such open barefaced offenses as these to take place, is shameful. Besides it is to be feared, that wicked men, perceiving that no inquiry is instituted, will from covetousness, enmity, or other causes, plan the death of others.

"It is therefore my duty to request that your majesty will be pleased to issue an edict to the governor of Cheihle province, and the yin of the district of Shunteën, that they command the civil and military officers of those places, and the officers engaged in the transfer of grain, to give strict orders to the police, that when they meet with the body of a drowned person, they examine into the circumstances of his death and give information; also to prohibit the clerks in the public offices and police to extort money under false pretenses, and to order the coffins to be purchased at the public expense, that the people be not involved." His majesty's reply was, "the representation of the case is proper; my will shall be issued on the subject." We are not told what that will proved; whether to make a new law, or to command the governor, to order the heën magistrate, to desire the clerk of his court, to tell the police, to do what the old law prescribed before.

ART. III. *Tseën Tsze Wăn, or the Thousand Character Classic: its form, size, object, style, and author; a translation with notes; new books needed for primary education of the Chinese.*

THE work now before us is the third and last in a series of school books, which for many centuries have been in use among the people of this country. The first and second of the series, the Trimetrical Classic, and the Hundred Family Names, have already been brought to the notice of our readers: the form and size of the third is quite like the other two, the three being perfectly uniform octavos, each containing about one hundred pages or fifty leaves: the Chinese always number the leaves, but never the pages, of their books. The object of the Tseën Tsze Wăn is similar to that of the two which have preceded it. The leading subjects are man and his duties. On the first perusal of the piece, we were somewhat in doubt whether to regard the whole as an address to the reader, or as a collection of maxims and admonitions: it seems in fact to be a mixture of the two styles; but on the whole, we have found it most convenient in writing out the translation, to adopt the style of address; there

are, however, in the course of the piece some parts which do not admit of this style. The whole is metrical, like the other two; it has four characters or words in each line, with the terminations of the even (number of) lines rhyming. Thus:

Tēēn tè heuēn hwāng;
Yú chòw hūng hwāng.
Jeih yuĕ yīng tsih,
Shīn suh leĕ chāng.
Hān laē shoó wáng;
Tsēw shōw tūng tsāng.
Jùn yū chīng sùy;
Leuh leú teaoū yāng.

The termination of the first and fifth lines in *ang* seems to be accidental, but that of the second, fourth, sixth, and eighth, is designed; and the same termination is continued up to the fiftieth line, every second line having not only the same termination, that of *ang*, but the same tone, namely the even one, thus *āng*. Next come fifteen terminations in *ing;* then eleven in *e;* then again thirty in *ing;* afterwards are ten in *eih;* followed by seven in *aou;* then again sixteen more in *ang;* with ten more in *aou;* the piece closing with one in *ay*. But the most singular feature of the book is, that the same character is not used twice: it is as if some odd genius should select a thousand words from an English dictionary, and sit down with them alone to compose two hundred and fifty lines in tetrameter verse: with simply this difference, that the rare use of particles in the Chinese language affords a degree of facility for performing such a task in it, which cannot have its parallel in the English, or perhaps in any other, language.

The author of the Tseën Tsze Wăn is Chow Hingtsze, who, according to the best data we have been able to obtain, flourished about A. D. 550. In a history of the Leäng dynasty, one of the *luh chaou* or 'six dynasties,' it is stated that the emperor commanded his minister Wang Heche to write out a thousand characters, and give them to Chow Hingtsze, that he might form them into an ode, or rhythmical composition. This he did and presented it to his majesty, who pronounced it excellent and rewarded him with rich presents. In another work it is said that Woote, the last emperor of the Leäng family, commanded all the princes and high officers of his court to write on some subject which they might choose for themselves; he then ordered one of his ministers to select from their writings 1000 characters, and copy them on a thousand separate slips of paper. These being thrown together in confusion, the emperor summoned Chow Hingtsze, and asked him if he was able to form them into an ode. He immediately undertook the task, and completed it a single night; but such was the labor of his mind that all the hair of his head turned white!

THE ARGUMENT.

Lines 1 to 36, treat of nature, and the monarchs of the early ages: lines 37 to 102, of man, his power and capacities, and the manner in which they should be employed; force of example, for evil or good; importance of time; filial and ministerial duties; rewards of virtue; duties of minor relations: lines 103 to 162, of the two capitals, the magnificence of the imperial palaces, ministers of state, and collections of books; illustrious persons, and remarkable places: lines 163 to 250, of agricultural pursuits; retirement and recreation; beauties of nature; of reading, and moderation in eating; domestic occupations, with a description of a prosperous family; epistolary writing and various other duties, &c.; with concluding remarks.

The heavens are of a sombre hue: the earth is yellow.
The whole universe [at the creation] was one wide waste.
The sun reaches the meridian and declines; the moon waxes and [wanes,
In divisions and constellations the stars are arranged.
Heat and cold (summer and winter) alternately prevail.
The autumn is for ingathering; and the winter for hoarding up.
The intercalary portion of time completes the year.
Music harmonizes the two principles of nature.
Clouds ascend and cause the fall of rain.
The dews congeal and form hoar-frost.
Gold is found in the river Le.
The jade stone is obtained from the Kwǎnlun mountains.
Of swords, the most distinguished was one named Kenkenĕ;
Of pearls, the finest are those called 'night splendors;'
Of fruits, the most excellent are damsons and plums;
Of vegetables, the most valuable are mustard and ginger.
Sea water is saline, and river water fresh.
The scaly tribes swim, the feathered ones fly.
With the dragon masters, the fire emperor,
The bird rulers, and the sovereign of men,
Began the institution of the written language,
And the introduction of clothes and garments.
Those who resigned the throne and kingdom,
Were [the ancient monarchs] Yaou and Shun:
Those who comforted the people, and chastised their oppressors,
Were Woo Wang of the Chow, and Tang of the Shang dynasty.
Sitting in their courts, they sought to govern well;
And without effort kept the empire tranquil.
They loved and cherished the black-haired race;
And reduced to sujection the northern and western hords.
The distant and near they ruled with equal kindness;
And foreigners acknowledged their sovereignty.
Then the crowing phœnix perched on the trees,
And the white colts fed in the meadows:
Their renovating influence reached inanimate nature,
And their protection extended to ten thousand countries.
Now this our human body is endowed
With four great powers and five cardinal virtues:

Preserve with reverence what your parents nourished,—
How can you dare to destroy or injure it?
Let females guard their chastity and purity;
And let men imitate the talented and virtuous.
When you know your own errors, then reform;
And when you have made acquisitions, do not lose them.
Forbear to complain of the defects of other people;
And cease to rely [too much] on your own superiority.
Let your truth be such as may be verified;
Your capacities, as to be measured with difficulty.
Mih, seeing the white silk threads colored, wept:
And the ode praises the pure fleeces of the lambs.
Observe and imitate the conduct of the virtuous,
And command your thoughts that you may become wise.
Your virtue once fixed, your reputation will be established:
Your habits once rectified, your example will be correct.
Sounds are reverberated in the deep vallies;
And are reëchoed through the vacant halls:
Even so misery is the recompense of accumulated vice;
And happiness, the reward of illustrious virtue.
A foot of precious jade stone is not to be valued;
But for an inch of time you ought earnestly to contend.
In aiding a father, and in serving a prince,
Are alike required both gravity and respect.
The duty of filial piety demands every energy;
And fidelity to one's prince extends even to a sacrifice of life:
Be watchful as though near an abyss or walking on ice,
Always rising early to attend to the comforts of your parents:
Then your virtue will rival the Epidendrum in fragrance;
And in rich exuberance, be like the luxuriant pine;
In constancy, it will resemble the everflowing stream,
And in purity, the waters of the limpid unruffled lake.
Let your deportment always be grave and thoughtful,
And your conversation calm and decided:
Close attention at the commencement is truly admirable;
Assiduity to the end is equally becoming and excellent:
Such conduct is the basis of every glorious profession;
Its praises are great and without limit.
Excel in learning, and you will ascend to official station,
Obtain rank, and be charged with the affairs of government.
Then your memory will be cherished like the sweet pear tree;
And when you are gone, it will be treasured up in song.
Music has distinctions for the noble and the ignoble:
Different rules of decorum mark superiors and inferiors.
Let superiors live in harmony, and inferiors in concord:
As when the husband sings, the wife joins in chorus.
Abroad let the teacher's instructions be duly heeded:
At home let maternal counsels be strictly regarded.
All the children of your uncles and aunts,

Should be treated as your own sons and daughters.
Ardently love your elder and younger brothers,
Who are of the same blood and lineage with yourself.
Associates must enjoy each others' affections,—
Cutting, grinding and paring off each others' excrescences.
Benevolence, tenderness, commiseration, and sympathy,
Must not, under any circumstances, be relinquished.
Consistency, justice, purity, and humility, should not,
Even in times of great revolution, be neglected.
If the disposition be gentle, the passions will be tranquil:
But if the mind is agitated, the spirit becomes exhausted.
If you seek for realities, your desires will be fulfilled:
If you indulge undue expectations, your wishes will be frustrated.
Firmness of resolution, and steadiness of purpose,
Will certainly secure to you official dignity.
Among the royal cities of the elegant and great nation,
Are the two capitals, the eastern and the western.
Behind the one is the hill Măng; before it, the river Lŏ:
Around the other are the rapid Wei and the meandering King.
Numberless and intricate are the halls and palaces;
Lofty and commanding are the towers and galleries.
Within them are paintings of beasts and birds;
And representations of deities and immortals.
Splendid apartments are opened out on either side;
And on parallel rows of pillars, pavilions are supported.
There are placed the seats for the imperial banquets,
And are heard the stringed and wind instruments of music.
Ascending the steps and standing on the terraces,
Is a waving sea of official caps, numerous as the stars.
On the right you pass to the 'wide inner hall;'
On the left is the entrance to the 'splendid chamber.'
There are collected the most ancient books and records;
And crowds of illustrious men are always assembled.
There are specimens of Too's ancient writing, and of Chung's more modern style;
Also of original writings with varnish on bamboo, and of the classics that were preserved in a wall.
In the courts the civil and military officers are ranged in order;
In the streets, side by side, stand the noble ministers of justice.
To some of them is given an investiture of eight districts;
And to each of their families, a force of a thousand soldiers.
Covered with high caps, they accompany the imperial chariot;
And their ornaments are shaken by the rapid motion of the chariot wheels.
They enjoy hereditary emoluments with extensive wealth,
And abound in light chariots, drawn by sleek steeds.
Of their noble plans and deeds there are numerous examples,
Which have been engraved on stone both in prose and verse.
There was Leu of Pwanke; and there was E Yin;

The one supported his age, the other upheld the government.
To convert the sterile Keuhfow to a pleasant residence,
Who but Tan the lord of Chow possessed sufficient ability?
Duke Hwan rectified abuses and united the empire,
Upholding the weak and raising again the fallen. [Han:
Ke and his compatriots restored the degraded Hwuy, prince of
Yuĕ's virtue influenced Wooting [and made him prosperous].
Thus vigorously have men of great talents exerted themselves;
And princes by the aid of many scholars enjoyed peace.
From Tsin the dominant power passed to Tsoo; [tressed.
Chaou and Wei, by their varying expedients, were sorely dis-
Tsin deceitfully obtained a passage through Yu to subdue Kuh:
And by intrigue all the barons took an oath of fidelity at Tseën-
too. [ments]:
Seaou Ho drew up laws conformably to his sovereign's [engage-
Hanfei suffered by the cruel laws which he himself framed.
The famous generals Ke, Tseen, Pŏ, and Muh,
Were eminently skilled in military tactics.
The terror of their names reached to the sandy desert; [ated.
Their praises flew—and in paintings their memories are perpetu-
In the nine departments are marked the footsteps of Yu:
The hundred principalities were united under Tsin.
Of the five mountains, the great Tae is the most honored;
At its base, on the hills Yun and Ting, were altars of sacrifice.
Behold the pass Yingmun, and the clay-colored barrier:
Behold the station Keteën, and the red colored city Cheihching.
Behold Kwanche, the perturbed pool, and Keĕsheih, the craggy
rocks;
With Keuyay, the wide waste, and the lake Tungting: [uity.—
These are vast and remote, extending wide in unbroken contin-
The mountain crags, how sombre! The ravines, how secluded!
The foundation of family aggrandizement lies in husbandry;
Give good attention therefore to sowing and to reaping.
Commence your labors on the southern fields;
For it is there we must first sow our grain.
Taxes are paid in ripe grain; tribute, in the first fruits;
Let the laborers he encouraged and rewarded,—the indolent held
back (or degraded), and the industrious brought forward.
Măng Ko (Mencius) esteemed plainness and simplicity;
And Yu the historian held firmly to rectitude.
These nearly approached the golden medium,—
Being laborious, humble, diligent, and moderate.
Listen to what is said, and investigate the principles explained:
Examine men's conduct, that you may distinguish their characters.
Leave behind you none but purposes of good;
And strive to act in such a manner as to command respect.
When satirized and admonished examine yourself,
And do this the more thoroughly when favors increase.
At those times when disgrace and shame may be near,

Seize a convenient season for retirement in the country.
Thus the two illustrious Soo watched their opportunity,
And laid aside their official robes: who could compel them?
Retire far away to an unfrequented place to dwell,
And seriously meditate in solitude and silence.
Explore the works and examine the words of the ancients;
Dissipate anxious thoughts, and enjoy rest and relaxation;
Introduce pleasures, and banish all perplexities:
Lay aside subjects of sorrow, and call up those which induce joy.
See in the pool the beautiful and splendid water-lily;
Go to the flower gardens and pluck twigs of the rich foliage;
Behold the evergreen pepa; the azure beauties of the tsuy;
And the wootung tree, early and silently shedding its leaves;
The old roots die away and decay of themselves,
And the falling leaves are scattered by the wind.
The roving bird kwăn soars alone through the sky,
And mounts aloft to the highest heavens.
Delight in reading and in studying the books found in the [market;
When you find new ones, diligently treasure up their contents.
Be very cautious of speaking hastily or rashly,
For even to the walls of your apartment, ears may be attached.
Always provide plain food for your meals,
Thus pleasing the palate and satisfying the appetite.
Those who feed luxuriously lothe rich viands,
While the hungry disdain not dregs and husks.
Even among kindred deference is due to the aged;
And food for the old and young should be different.
The secondary wives should attend to spinning,
And wait on their husbands in the retired apartments.
The silken fans are round and of a pure white;
The candles are shining and luminous as silver.
For reclining in the daytime, for slumbering at night,
There are blue straw mats and ivory mounted couches.
With stringed instruments, songs, and wine, the banquet pro- [ceeds.
To each a cup is given, and all the goblets are upraised.
They lift high their hands, and their feet keep time with the music;
And every one is pleased and delighted, and feels himself at ease.
The eldest wife's son becomes his father's successor,
And offers the appropriate sacrifices in their season:
He bows his head to the ground, twice making obeisance,
Filled with reverential awe, fear, and perturbation.
In epistolary correspondence be concise, speaking to the point;
And in verbal answers be discreet and explicit.
When a person is unclean, he bethinks himself of the bath;
When one takes hold of hot things, he desires something cooling.
The asses and the mules, the calves and the cows,
When they are frightened, leap about and flee away.
Thieves and robbers are to be punished with death;
Rebels and deserters are to be pursued and taken.

Poo was skilled with the bow: and Leaou in games of ball.
Ke played well on the guitar, and Yuen was a good whistler.
Teën invented pencils; Lun made paper;
Keun was a good craftsman; and Jin an expert angler;—
These all overcame difficulties, and were useful to the world;
And they were esteemed clever, and extraordinary men.
Maou and She were very beatiful ladies,—
The first had a melancholy cast, the other appeared cheerful.
Years fly away like arrows, one pushing on another;
The sun shines brightly through his whole course.
The planetarium where it is suspended constantly revolves;
And the bright moon also repeats her revolutions.
To support fire, add fuel; so cultivate the root of happiness,
And you will obtain eternal peace and endless felicity.
Let your step be even, and keep your head erect;
And looking up or down, maintain the respectful demeanor of courts and temples;
Let your dress be complete, and your deportment sedate,
Sustaining a modest, retiring, unobtrusive manner.
A recluse, vulgar, and uninformed, person,
Will meet the same ridicule as a thorough ignoramus.
The principal auxiliary particles are these four—
Yen, *tsae*, *foo*, *yay*,—'how,' 'indeed,' 'it is so,' 'yes.'

Two translations of this work have been published within a few years; one in 1831, as an appendix to the Report of the Anglochinese college; the other as an appendix to a Comparative Vocabulary of the Chinese, Corean, and Japanese, languages, which was noticed in our last number. This last translation is literal and verbal,—each character standing alone in Chinese with the Corean given in both the Roman and native character, and the meaning of the same in English: the whole is without notes or explanations, and consequently parts of it are nearly unintelligible, as may be seen by the four following lines, with which the book commences:

"Heaven and earth black and yellow;
The canopy of the universe wide and waste;
The sun and moon full and waning;
The stars and constellations arranged and spread out."

The translation which is appended to the Report is free, and is accompanied by copious notes to illustrate the text. We have employed the language of either the one or the other of these two versions in our translation, whenever it suited our purpose: and we shall take the same liberty with the notes, and sometimes without the formality of marks of quotation. Our object is to convey to our readers the meaning of the original, and along with it such additional remarks as will illustrate the Chinese system of education and develope their intellectual and moral habits. When the text is plain, therefore, and the notes contain nothing that is interesting except

merely to the student in the language, we shall pass them over in silence. We shall, in the remarks we make, follow the plan pursued in the Trimetrical Classic,—of referring to the lines by numbers, sometimes quoting the text, sometimes giving a paraphrase of it, or perhaps omitting it wholly.

1. 'The heavens are of a sombre hue, the color of the earth is yellow.' In these lines there is supposed to be an allusion to the creation, or original formation, of the heavens and the earth. The cosmogony of the Chinese, though curious, is far too obscure to be explained here: suffice it to remark, when all things were *in* existence, the most refined and subtle floated upwards, and formed the heavens; the more gross and impure settled downwards and formed the earth: the former were of a sombre hue, while the color of the latter was yellow.

2. 'The whole universe was, at the time above referred to, one wide waste.' "The heavens," says one, "are round and sombre; the earth is square and yellow. All the regions above, below, and on every side of the earth are called *yu*, 'a canopy;' space, having existed ever since the most remote antiquity, is expressed by *chow*, 'to contain:' hence *yu chow* denotes an overspreading canopy and a containing space. Solitude, or a 'wide waste,' means a space where no human foot ever trod." Again, "The heavens and the earth have been produced by the original substratum of all things. The heavens are denoted by a term which signifies 'firmness;' earth, by one which means 'suppleness.' Spring is called 'the azure heavens,' in allusion both to the abundant productions and to the resuscitation of nature at that season. Summer is called 'the brilliant heavens,' in reference to the influence it has over the interior of the human system. Autumn is called 'the mournful heavens,' for at that season the earth appears as if it were destroyed, the core of its productions injured, and all things faded away. The winter is called 'the upper heavens,' because then the seasons have no employment, and merely rest above and govern what is below:" i. e. the intercourse supposed to subsist between the descending breath of heaven and the ascending breath of earth suffers a temporary suspension.

8. 'Music harmonizes the two principles of nature,' or, more literally, "music harmonizes the male principle" [with the female], that is, the superior principle with the inferior—*yang* with *yin*. The far famed and mysterious system of the dual powers, is here brought to view. It is said that the breath of yin and yang produces music, wherein are twelve degrees or notes. But we confess ourselves unable to understand the explanations given of this subject, and therefore leave it for the consideration of those who are fond of nonsense.

11, 12. The river Le, in which gold was found, is in the province of Yunnan: it is sometimes called the Golden-sanded river (Kin-sha keäng), because gold is found among the sands in its bed. Earth and its productions, it will be perceived, are the subjects treated of in these and the lines immediately following them: but why 'swords' are spoken of in the 13th line, it is not easy to conjecture; perhaps

it may be because they are made of metal. The keukeuĕ was one of five swords belonging to a king of one of the small states of China: it was ornamented with seven stars and a representation of the dragon. The people of the neighboring countries heard of it, and offered the king 3000 valuable horses if he would allow them to examine it: but he would not consent. Pearls were called 'night splendors' from the following incident: a minister of state, walking abroad on a certain occasion, found a wounded snake, to which he gave medicine and saved its life. Afterwards, when he was again abroad in the evening, he saw the snake holding a brilliant pearl in its mouth, and as he approached it, the snake is said to have addressed him thus: 'I am the son of his majesty the dragon, and while recreating myself was wounded: to you, sir, I am indebted for the preservation of my life, and have brought this pearl to recompense you for your kindness.' The minister accepted the pearl and presented it to his sovereign, who placed it in his hall, where by its influence the night became as day; hence pearls received the name 'night splendors.'

15, 16. With reference to fruits, it is said, that one of the ancient kings had 'damsons' as large as the egg of the goose, and of the most delicious flavor. But lest others should possess the same in equal perfection, the king always took care to have the stone extracted from the fruit before presenting it to any of his friends. Mustard is chiefly esteemed for its power in dispelling melancholy; and ginger, because it expands the intellect and cures loathsome diseases.

19—36. In this paragraph, the early rulers of the world,—the Chinese empire, are brought forward as examples of all that is either good or great. During the reign of Fuhhe, the first ruler to whom a human character has been given by the Chinese historians, the appearance of the dragon was considered as the most felicitous omen, and by it the rank of officers was designated: hence Fuhhe's ministers were styled *lung sze*, 'dragon masters.' Shinnung, 'the divine husbandman' regulated official rank by fire, and hence is called the 'fire emperor.' In the time of Shaouhaou, a certain bird appeared, called the *fung neaou*, or phœnix, whose appearance was regarded as a happy prognostic: hence the rank of officers was designated by the figures of birds on their garments; and they were called *neaou kwan*, 'bird rulers.' Hwangte, or Keënyuen, was the inventor of the mechanical arts, by which the wealth of the people was greatly increased; and therefore he was called the 'sovereign of men.' Figures of the dragon and of the phœnix have both continued in use to the present day, though not for the purpose of denoting the rank of office. The phrase *le show*, 'black-haired race,' is equivalent to pih sing, 'the hundred surnames,' or the people collectively,—the people being so called from the fact that their hair is black. The original of what we have translated 'foreigners' is not *e*, 'barbarians,' but *pin*, 'guests;' these guests were the jung keäng, tribes or hords of people, situated, the former on the north, and the latter on the south, of China.

37—40. The writer now proceeds to the subject of self-cultivation, and commences with showing the importance of the human body, which is composed of four great elements and five constant virtues. In the text, the 'four great elements' are expressed by *sze tae*, simply 'four great:' but the commentator says these are the elements earth, air, fire, and water, of which the matter and properties of the body are composed. The five cardinal virtues are humanity (or benevolence), justice, propriety, wisdom, and truth. Composed of such materials, and endowed with such powers, and having been carefully nourished by our parents, we ought to preserve our bodies, guarding them against every evil and danger.

49, 50. 'Mih deeply regretted that silk threads should be colored; and there is an ode which praises the white fleeces of the lambs.' The ancients hated vice and esteemed virtue. Mih, perceiving that the white silk threads were colored and had lost their original purity, pitied them; saying, if blue or yellow, or any other color is imparted to them, the silk is then rendered blue or yellow, and loses its natural appearance. Thus all men by nature are originally good; but by dwelling among those who are vicious, they become contaminated and grow like them. A whole kingdom was renovated by the virtuous government of Wăn Wang: his officers were men of integrity and uprightness, and the purity of their intentions was celebrated by poets under the emblem of wool: hence the praises of the lambs of the flock.

55—59. 'Sounds are reverberated in the deep valley, and reëchoed in the vacant hall: misery is brought upon men by their accumulated vices; and happiness is the reflection—the recompense—of their multiplied virtues.' The scope of this passage is to illustrate the certainty and rapidity with which good and evil are followed by their appropriate rewards. The virtues and vices of mankind are requited as surely as the shadow follows the substance, and as swiftly as the echo answers to the sound.

77, 78. 'Excel in learning, and you will be appointed to offices of trust, be prepared to take charge of public business, and manage the affairs of state.' "Formerly," says a commentator on this passage, "Soo Tsin took leave of his family with the intention of traveling for literary improvement. He returned home at the end of ten years unsuccessful, and his sister-in-law did not rise to meet him, nor did his wife lay aside the web which she was weaving to congratulate him. Whereupon Soo Tsin sighed and said, 'because I have been unsuccessful, my wife and sister fail in their duty to me.' He then immediately commenced a course of study, and continued it night and day. When sleepy, he roused himself by piercing his thigh with a sharp instrument; and in two years he became an accomplished scholar. He then attached himself to the king of Tse, who was opposing a neighboring prince; and having persuaded the nobles of the 'six contending states' to resist that prince, Soo Tsin was appointed minister, and received the seals of his office. With this honor he resolved to revisit his family, and was met by his sister-in-

law sixty le (or Chinese miles) from home. To his inquiry into the reason of this difference in her conduct, she replied, 'I have heard of your appointment to the office of prime minister, and by this means the fame of my family will reach the remotest parts of the empire. I have therefore traveled so far to show my attachment to you. Who would not have done the same?' 'You my sister-in-law,' replied Soo Tsin, 'must have all the praise of my success.' Now is not this a proof that extensive learning will procure honors and emoluments?"

79, 80. "Then your memory will be cherished like the sweet pear tree, and when you are gone it will be celebrated in song.' Tranquilizing the people and settling their litigations are the first things to be attended to by officers of government. Chaou Kung was governor of a province in the west, and used to travel into the south to administer justice. Fearing to interrupt the people in their agricultural pursuits when he went to settle their litigations, he summoned them beneath a pear tree for the sake of expedition. After he was dead, the people and nobles were alike affected with a sense of his benevolent government, and could not bear to cut down the pear tree; they also composed songs to commemorate his illustrious deeds.

81, 82. These lines refer to the distinctions of rank which are sometimes marked in music. Ceremonial music and the rites of decorum vary according to rank, though they do not altogether and exactly mark its distinctions. For example, in an ancient dance, the emperor was entitled to eight bands of musicians; the nobles, to six; the officers of government to four; the people to two. In former times kings instituted ceremonies, which discriminated superiors from inferiors, and the honorable from the ignoble: in the court, the prince is distinguished from his ministers; and, in the ladies, apartment, the senior takes the precedence. The rules, on which ceremonies are regulated, are permanent.

103, 104. With these lines the subject is again changed, and the writer proceeds to describe the ancient capitals, their situation, &c. The ancient eastern capital Lŏyang, is in the modern Honan foo; and the western, Changngan, is, we believe, in Sengan foo.

107—118. These lines furnish us with a picture of the imperial palaces. The buildings are numerous, lofty, and commanding; the apartments are spacious, and provided with seats for entertainments (which in those ancient times were merely mats), and instruments of music. 'When the ministers of state ascend the steps of the hall of audience on the east, they ought to raise the left foot first, but the right foot should go first when they ascend on the west.' Their caps were in form like the union of two hands,—made sometimes of peacock's feathers, sometimes of deer's skins, and at other times of common leather. The comparison of them to the stars refers to their number.

119, 120. All the books and manuscripts of former times were collected: those of the three ancient monarchs were called *fun*, literally 'the tombs;' and those of the five emperors were called *teĕn*, 'canons.' For an account of the different modes of writing, the

reader is referred to the 21st page of the 3d volume. The books 'preserved within a wall,' were those saved from the conflagration caused by Tsin Chehwang, who gave orders to have all the books of the ancients burnt.

124. In ancient times, ministers of justice, that they might not interrupt the pursuits of the people, assembled beneath a tree on the highway for the dispatch of public business; hence in the text it is said, 'in the streets, side by side, stand the ministers of justice.'

143, 144. Our author's object being to give examples of able, and not of good men alone, he here cites instances of successful intrigue and violence during the periods of contention among those powerful barons who existed in China before they were subdued by the monarchs of the Tsin and Han dynasties. Of the five *pa*, τυραννοι, powerful nobles, duke Hwan whose possessions comprehended the state Tse (in Shantung) has been already named, line 137. From him the dominant power passed successively, by craft, intrigue, and violence, into the hands of the dukes of Tsin, Tsin, Sung, and Tsoo. The limitation under which our author labored (in having only a given number of characters) permitted him to name only two of these five states. In like manner, Chaou and Wei only are mentioned as two of the five contending states at the close of the Chow dynasty, which, wearied out by their incessant fightings and intrigues, fell a prey to a seventh, the ruler of which thus became universal monarch and established the dynasty of Tsin.

145, 146. Heen Kung, the prince of the state of Tsin, sent presents of precious stones to Yu, to obtain from its prince permission to pass through his territories to conquer the state of Kuh. This having been accomplished, an attack was then made on Yu, which was also subdued, and the stones and horses taken back. Confederations, in those times, were confirmed by an oath. "The ceremony of taking the oath consisted in cutting a victim, which was about to be offered in sacrifice, and sipping, or smearing the lips with, its blood, accompanied with prayer to the gods and a solemn asseveration of constant fidelity and mutual attachment."

153. Here are introduced a few topographical notices, commencing with the division of the world, or Chinese empire, into nine departments: this is attributed to the celebrated Yu, the successor of Yaou and Shun, who, having drained off the waters of the deluge, divided the world into *kew chow*, 'nine departments.'

173, 174. The plain and simple meaning of these lines is, that 'the characters of men should be observed, as shown by their language and deportment.' One writer has rendered them in the following words: "In listening to sounds examine the principle on which they proceed; in your observations on the appearance, carefully discriminate the countenance." He subjoins the following illustrations: "Pih Keae of the latter Han dynasty made a tour for the purpose of improving himself in learning; and when he returned, his neighbors invited him to an entertainment, at which he was the chief guest. Before him was a man playing on the guitar whose eyes

were fixed on a tree, where a cricket was chirping, and a locust advancing to seize it. The musician, fearing the locust would eat the cricket, wished to kill the former. The tones of the guitar had the power of destruction, and Pih Keae hearing them immediately left the table to rescue the insect. His friends inquired why he rose so hastily, and remonstrated with him on the impropriety of his conduct, since the feast was especially provided to welcome him home after his long absence. He replied, 'because I have heard the destructive sound of the guitar.' They all expressed their astonishment at his conduct and ridiculed his opinions: but such was the result of bringing sound to the test of principles.—It is said that when duke Hwan summoned his nobles to an audience, all obeyed except lord Wei: the duke noticing his absence, commanded Kwan Chung to go and punish him. Shortly after Kwan Chung withdrew, and his majesty retired to his apartment in the palace: the wife of Wei, perceiving from Hwan's countenance that he designed to kill her husband, immediately dishevelled her hair, changed her apparel, and threw herself at his feet to supplicate his forgiveness: he inquired how she knew his intentions, since no one had disclosed them. She replied, 'I have heard that your majesty assumes three different expressions of countenance: the first of which is joyful and delights in clemency; the second is sensual and indicative of avaricious feelings; the third is warlike and distinguished by fierceness: thus it was by studying your majesty's countenance that I ascertained your intentions.' The duke desisted from his purpose. The next day, Kwan Chung repaired to the court to return thanks to his majesty for the gracious pardon which he had bestowed on Wei, when Hwan asked, 'how do you know that I have pardoned him?' 'Because,' said he, 'your majesty's words are few and your countenance is changed.' The duke replied, 'with such virtuous assistants as yourself and the wife of Wei, how can I ever be grieved at the state of my country?' "

189—196. In this paragraph reference is made to several objects of natural history, but we have been unable to ascertain all of them. The *leenhwa* or water-lily *(Nelumbium speciosum)* is the well known mythological lotus of the Budhists; it is cultivated by the Chinese in their pleasure grounds for its beauty, and in their fields for its edible root and seeds. The *pepa (Mespilus Japonica)* is the fruit called loquat by the Chinese of Canton; it is a species of medlar, and rather an inferior fruit. The *tsuy* is said by the commentator to be a bird with a green plumage, but what kind of bird is intended, or indeed if any bird is spoken of by our author, we cannot ascertain. The *wootung* is a tall tree, and the sound made by the wind passing through its leaves is said to resemble that of a trumpet, hence its name of *wootung*, or 'the trumpet flower tree.' Others say, that it derives its name from the circumstance that musical instruments are made of its wood. The *kwăn* is called an albatros by one, a bird larger than a fowl by another, and a diving fish of enormous size by a third; but what bird is intended we cannot guess.

201, &c. Temperance in eating is here recommended. "If a man has a sufficiency of food agreeable to his taste, why need he desire various kinds of dainties? But if he accustom himself to rich living, and have fish boiled, and fowls and pigs dressed every day, he will still be compelled to desist from eating when he is satiated; and he who is hungry or thirsty, though he drink the dregs of wine, or eat the husks of corn, will still be able to satisfy his appetite." In the remarks on a subsequent line it is added: "Those who have arrived at an advanced period of life, ought to be indulged with animal food, which the exhausted state of nature then requires; hence there should be a distinction made between the food of the old and young."

207. On this passage we find the following commentary: "The superior and inferior wives ought to employ themselves at the loom and shuttle to show their diligence, and wait upon their husband with his headdress and comb in his private room, to manifest their respect for him. The family of Paou Seuen was poor, and he took delight in constantly poring over books. Shaou Kenn perceiving his virtuous habits, offered his daughter to him in marriage; whereupon he said to her, 'in the family of your father you have been accustomed to the luxuries and elegancies of life, how will you bear the change in your circumstances when you come to reside in the house of a poor man? She replied, 'my father, perceiving that you are a man of virtue and probity, determined to propose me as your wife; and if you do not reject my father's offer, how shall I presume to decline the connection?' Paou Seuen smiling, answered, 'if these are your sentiments, I can certainly have no objection to the proposal.'"

249, 250. In accordance with the account respecting the origin of the Tseën Tsze Wăn, these two lines are supposed to have been composed of those characters which Chow Hingtsze had not found it practicable to introduce into any previous part of his work; and surely the abrupt and disjointed manner in which they are introduced favors that supposition.

Those of our readers, who have had patience to follow our author and commentators to the end of their work, will agree with us in the opinion that it is poorly adapted to accomplish the purposes of education. Children, and those too of riper years, never, or at least very seldom, take it up except with reluctance; and the study of it they accordingly regard as an irksome task. The perusal of the Thousand Character Classic, either in the original or as it appears in the translation, will serve to show somewhat of the need there is here for new works in the departments of primary education. And this necessity will be more and more apparent, when we proceed to the examination of the higher classics.

Art. IV. *Walks about Canton: apothecary's shop and hornet's nest; two blind fiddlers; little twin beggars; crickrt-fights; Bndhistic tax gatherers.* Extracts from a private journal.

A hornet's nest of enormous size, hung up in an apothecary's shop, having for several days attracted the attention of travelers, induced me to inquire respecting the object of placing it in that position. Accordingly I entered the shop, and after the usnal civilities, taking a cup of tea, wishing health, wealth, &c., began to inquire of the principal person in the shop concerning the properties of various medicines then before us; at length the hornet's nest came to be noticed: "it was brought from a great distance," said the old gentleman, "it grew on a very high tree, its cruel and poisonous inmates had all been driven out," etc., etc. The conclusion of the whole matter was, that his medicines would cure all kinds of diseases, and the hornet's nest was a proof of it! *Monday, July 20th.*

Two blind fiddlers attracted my notice this afternoon. They were middle-aged and stout looking men, but utterly unable to see. Each had a stringed instrument, somewhat like the guitar, though very much inferior to it; each had likewise a long bamboo cane in his hand, and a wallet hanging over his shoulder. They were going from shop to shop, begging for 'cash,' or whatever they could obtain. When they marched, one followed the other, taking hold of the skirt of his garment, or rather placing his right hand on the right shoulder of his fellow. On entering a shop, they immediately commenced playing and continued doing so till they obtained their 'kumshaw;' they then instantly desisted and moved to another shop, and repeated the same operation. Women and children often appear begging in the same manner, and sometimes four or five, nay, even a dozen in a company.

Two little girls, enough alike to be twins, passed along down in the same street where I saw the blind fiddlers. They too were both blind, and were equipped and marched in the same style as the two old veterans—except they had no music, and instead of wallets were furnished with large wooden dishes. They were bareheaded and barefooted, ragged, filthy, and half covered with a certain species of vermin, well known among some of the poorer classes of people in this country. On overtaking them and listening to what they were saying, for they were chattering at a great rate and in excellent humor, I found they were bound to the neighborhood of the foreign factories. They were nine years old, and were sent out on their expedition by their parents. *Wednesday, July 22d.*

Cricket-fights. The people of the celestial empire, who have never been in the Coliseo de los Toros at Madrid, or in any other similar places of the west, have no conception of the splendid exhibitions of European bull-fights. Nay, should sons of Han have

the audacity to cut off a bull's head, or to tie up one of those animals and then let loose upon him a pack of blood-hounds to tear him in pieces, they would immediately be placed under the ban of empire, and the priests of Budha would (could they get possession of them) forthwith send them down to the ninth region of hades, there to be torn in pieces by the monsters of the nether world. Moreover, I doubt whether the Chinese have much knowledge of the more homely sports of the cockpit. To allow the 'chieftain of the poultry-yard' to take the field, would not only expose him to imminent danger, but would occasion a loss of flesh, and render him far less valuable in the market—facts which have great force with those who understand the true principles of economy. But the fighting of crickets, the letting loose of one of these belligerents against another, is really very fine sport and every way worthy the dignity of a nation which has no equal. Midsummer, when the mercury is well up, is the time for the battles of the crickets. During this season they are taken in great numbers on the neighboring hills, and brought to the city, where they are sold for from one cash to several tens of dollars, per head. Hundreds and thousands of dollars are annually staked on the prowess of these warriors. A first rate cricket, like a fine courser, will sometimes have several wagers pending upon a single trial of his strength. All classes of persons, coolies, servants, shopmen, gentlemen of town and country, officers civil and military, old men and boys, engage in this species of gambling. The cricket most commonly employed in this service seems to be the male of the common *Gryllus campestris*: it has a noble martial appearance, and is every way well harnessed for the fight. I saw several hundreds of them for sale to-day in one of the streets of the western suburbs. The best crickets need no excitement to induce them to meet an antagonist, which they always do in single combat,—cricket against cricket; and it is said that like men of honor they never quit the field until one or the other has received full satisfaction.

P. S. On inquiry, I have been told that 'cock-fighting is common in China:' it may be so in regions beyond where I have traveled; but I never have seen, nor yet met with any person who has witnessed, such fighting in this country. *Friday, July 31st.*

Budhists engaged as tax gatherers is a subject which is soon explained. By the usages of the country, Budhists are not allowed to hold office, and of course are not legal tax gatherers. I will report what I saw, and the thing will be easily understood. The priests, who were all Budhists, five or six in number, were going from house to house, and from shop to shop: some of them had purses, and others were furnished with printed labels and brushes: the former went first and received money from the inmates of the house or shop; then came the latter and marked all those places where money was given them. The amount given, as well as the reason for which it was done, I could not ascertain; nor should it perhaps be called a tax, but surely it was something very much like a tax. *Monday, August 3d.*

Art. V. *Literary notices.* 1. *The Friend of India; published every Thursday morning, Serampore; January 1st to July 16th*, 1835: *Vol.* 1, *Nos.* 1 *to* 29.
2. *The Canton Press; published every Saturday; September 12th to 26th*, 1835. *Vol.* 1, *Nos.* 1 *to* 3.

Every new accession to the literary force now engaged in diffusing a knowledge of the East—the extent and importance of its territories, the value and variety of its natural productions, and the moral and intellectual condition of its numerous inhabitants, affords us sincere pleasure. We hail with satisfaction the two publications of which the names stand at the head of this article. "The welfare of India, the country of our adoption, though not of our birth," say the conductors of the paper published at Serampore, "is the grand object of our labors: and the means by which that aim can alone be realized, are the diffusion of correct information and just views respecting her interests, and the encouragement of right feeling towards her." Again they say: "With respect to the promotion of a nation's wellbeing by its rulers, we believe the great mistake of governments in general arises from an anxiety to do too much. There is no persuading them, that people will get on best with their own business, when least meddled with. They need most to learn how to leave men alone. Security of property and person, at a cost as small as possible to the nation, is the grand end of a government. When this is secured, perhaps all the other requisites for national advancement can be found better in society itself, than in the measures of the government. National prosperity, to deserve the name, must be the associate and fruit of universal activity and intelligence in the people: and these can never be effectually awakened and maintained through a whole population, unless their own necessities and desires furnish the requisite stimulus. The natural absolute necessities of men are so few and simple, as to be easily supplied by an indolent effort, which does not deserve the name of industry, and has no fellowship with either personal or relative virtue, with either manliness or generosity of character. Our acquired necessities are both the manifestation and the effective spring of general progress in civilization and prosperity; and for them we are dependent primarily upon the example and persuasion of others; and also upon the natural craving of the human mind for more than it has at any time attained, of what it has been taught to consider desirable. In national improvement, therefore, every member instructs and urges on another; and in proportion as any are refined and zealous beyond their fellows, they naturally acquire an extended influence upon the progress of the whole body politic. The true function of public writers, (and it is at the same time their reward,) is in company with their readers and supporters to help on this march of general improvement, not so much with the dogmatism of teachers as with the kindliness of fellow-students. To this task we would address ourselves, with what ability we may, in special reference to India."

The Friend of India consists of eight pages of a large quarto size, published weekly, at two rupees per month. The numbers before us are filled with interesting and valuable information. The whole tenor of the paper gives it a just claim to the title which it bears: all the feelings and sympathies of its conductors are enlisted in favor of the people of their adopted country. Well acquainted with every part of India, and with many of the languages which are spoken in it, and having an extensive range of correspondents, they have good reason to indulge the hope that their labors will receive the approbation of the friends of their country. Most cordially do we recommend the paper to those who wish to watch the progress of improvement in British India and the East.

The Canton Press, "in pursuit of the object for which its structure has been thought expedient," having made "its début on the public stage, and its respectful obeisance to the community," its editor adverts "to the principle on which it is the design that his journal should be conducted, and the line of policy he contemplates advocating in the future progress of his labors," in the following language: "Attached," says he, "as we avowedly confess ourselves to be to every public measure, by which the best interests of our country are mainly promoted; impressed as we strongly are towards those conservative principles which intelligent and enlightened men conceive to be the best suited to the present advanced state of society; and declaring our predilections to incline irresistibly towards a liberal and an economizing system of government at home, and the preservation of our friendly relations abroad—we have no hesitation in at once proclaiming that we are influenced in our opinions of public men, and of public measures, in proportion as the former are honest and consistent, and the latter wise, salutary, and judicious. But in these remote regions, we opine, the politics of Europe lose their interest, inasmuch as local events and domestic occurrences become more engaging, and indeed, we conjecture, more congenial also, to the prevailing tastes of our readers. The states of Europe and the New World unfold but few acts or circumstances attracting to the commercial part of the foreigners of Canton. They are too evanescent and uninteresting, it is presumed, to draw forth any peculiar demonstrations of satisfaction from a community absorbed solely in the abstract science of the counting house. But European and foreign intelligence generally, we shall faithfully detail, and as often as opportunities are afforded to us for doing so. We may have occasion, also, to comment on such parts of it as may be applicable to these remote regions." The Canton Press has not yet been in operation long enough to afford us a fair opportunity of judging how it will work. Some time is necessary to put such a machine in motion, and adjust it to such a place as Canton. The editor's prospectus will be found on the cover of our present number.

ART. VI. *Journal of occurrences. The bark Troughton; death by opium; Peking; the Tartar commandant of Canton; new hong merchant and linguist; death of governor Loo.*

THE few occurrences which have come to our knowledge during the month are recorded below. In consequence of the collision between the British and Chinese authorities last year, a good deal of excitement has been produced at Peking. Orders, public and secret, have been issued to all the authorities along the sea-coasts to put in requisition all their munitions of war. The preparations of defense here have been advancing steadily during the summer: cannon, and some of them of a very large calibre, have been made; fire ships prepared; and the forts at the Bogue repaired and reinforced. It is now admitted by some, that the damage done to the forts and the number of lives lost in them last year, was not inconsiderable. In China, as well as in other countries of the East, it is almost impossible to learn the truth on points where national honor is concerned. When a British army, a few years ago, entered the Burman empire, nothing but a series of triumphs was reported to the king; while exactly the opposite of that was the fact. Whenever the authorities of this country are brought fairly in contact with those of Europe, they will need first of all to learn to utter and maintain the truth.

September 1st. Money and goods of the bark Troughton. The amount of property taken by the Chinese, was estimated to be $74,380 45; the sum returned through the hands of the hong merchants, by order of the governor, amounts to $24,435 50. Two gold watches, likewise, and parts of a broken quadrant have been returned. Several criminals, or persons taken as such, have been brought to Canton: but how and when they are to be tried, and whether any further efforts will be made to recover the rest of the money and bring the depredators to justice, remains to be seen. It is suspected, and not without good reason, that certain official people were engaged in the piracy. Orders were promptly issued by the governor and fooyuen to seize all the parties concerned in the attack; some of them doubtless have been taken; and we have been informed on the best authority that several innocent persons have also been apprehended and their property taken from them, because they happened to have in possession new dollars, like those taken from the Troughton. Moreover, we happen to know that several of the cruizers, which were instantly to go in pursuit of the plunderers, are, and for long time have been, quietly anchored in the inner harbor at Macao.

Thursday, 3d. A death by opium occurred last night; and the body of the deceased was examined by order of the magistracy, this morning. The reports on these cases are not often made public; and if they chance to be, they are soon forgotten.

Friday, 11th. Peking. Dispatches were received to-day from the capital: it is reported that Loo Twanfoo, son of governor Loo, and a son of Ke the fooyuen, have both been promoted on the list of imperial officers. It is rumored that governor Loo has been ordered to repair to Peking immediately.

Friday, 18th. Heä the Tartar commandant left Canton to-day; he goes first to Peking, and then to fill the office of tseängkenn in Mantchouria, one of the highest military posts in the empire.

Tuesday, 22d. A new hong merchant, Yih Yuenchang, is admitted to the co-hong: the name of his hong is Footae, and he is known to foreigners by the name of Shonehing; he has, we hear, two or three partners. There is also a new linguist, Yangheën (Yaungheen), in place of Hopin, who was banished last year.

Friday, 25th. The death of governor Loo was announced this evening: it occurred after a severe illness of only a few hours. He was a native of Cheihle, and died aged sixty-six years, having been about forty years in the service of the government. He has left a very large family to mourn his loss. The seals of his office fall into the hands of the fooyuen, who retains them until a successor is appointed from Peking